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# IDIOMATIC URDU

FOR

## PUBLIC SPEECHES,

BY

MAULVI LAIQ AHMAD,

*Author of the "Urdu Self-Instructor," Etc.*

FIRST EDITION.

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# DEDICATED

BY PERMISSION

TO

His Excellency the Right Honourable Gilbert

John Elliot-Murray-Kynynmound,

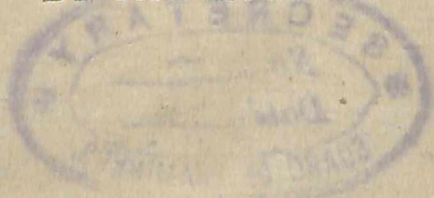
Earl of Minto, P. C., G. M. S. I.,

G. M. I. E., G. C. M. G.,

Viceroy and Governor-General of India,

As a Token of Deep Respect

BY THE AUTHOR.





## PREFACE.

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IN presenting this work entitled "IDIOMATIC URDU FOR PUBLIC SPEECHES" I have every confidence that it will meet with the approbation of officials for whom his work is intended.

It has been brought out especially at the instance of MAJOR A E. BARTON, Deputy Commissioner, Ferozepur, who suggested the preparation thereof by a letter, a copy of which is given below *in extenso*, and it speaks for itself.

*Dear Sir,— I have lately seen and read with much interest your book THE URDU SHIF-INSTRUCTOR and it is so well arranged and the essential points of your language so well drawn up and simplified, that I am tempted to ask you if you could make and publish a book which I thought of doing myself, but, really with Government work always pressing, I have not the time nor the knowledge which you have.*

My idea is that all of us, Englishmen and especially Civil Officers in India, need to know more Idiomatic Urdu and especially for public speaking. There are very few officers in our service who could fluently and without preparation put into Urdu with the necessary Persian words, where you use them, a translation of twenty lines, much less a hundred, of any speech of the Viceroy or a Lieutenant-Governor—or who could make a good speech in Urdu (as he could in English) after the Distribution Prizes, at a Horse Fair or Athletic Tournament.





I enclose a cutting of a speech by Mr H. J. Cotton on Assam Tea Gardens, merely as a sample, and any daily paper would furnish you with more. A number of such speeches selected with the English on one side of the page and Roman Urdu on the other would be most useful, and would make a book which, I believe, would sell well. It is most certainly one of the two urgent needs we have—to be able to speak Idiomatic Urdu fluently—the other is to be able to read Shikasta Urdu, but that needs so much patience that few officers can afford it.

If you agree with the idea and can execute it I shall be glad to write again and help you with some speeches I can collect, and can get translated with foot notes. It would be called "IDIOMATIC URDU FOR PUBLIC SPEECHES."

On my replying thereto in the affirmative, this officer sent me a lengthy communication, containing instructions and advice as to how the work should be got up. I then drew up a rough plan of the contents of the work in the form in which they have been arranged in this published work, and submitted the same to him for approval with the request that it may be circulated through officials for their views and suggestions that may tend to ensure the usefulness of the work.

I then circulated the same amongst officials with a copy of his original letter, on which I had the honour of receiving the following letters, which speak for themselves.

Private Secretary's Office,  
Viceregal Lodge, Simla,

3rd August, 1904

Sir,

I am directed to acknowledge the receipt of your letter of



the 1st instant, and to say that the Viceroy thinks the proposed work IDIOMATIC URDU FOR PUBLIC SPEECHES ought to be most useful and to the best of his belief, it will supply a want that is often felt.

Shaikh Laiq Ahmad.

Yours faithfully,  
(Sd.) J. O. MILLER,  
Private Secretary to the Viceroy.

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Private Secretary's Office, U. P. of Agra & Oudh,  
Lieutenant Governor's Camp,  
United Provinces of Agra and Oudh,  
12th February, 1904.

Sir,

In reply to your letter dated the 9th instant, I am desired to inform you that His Honor the Lieutenant-Governor wishes you success in the compilation of a work which should prove of considerable utility.

Yours faithfully,  
haikh Laiq Ahmad.  
(Sd.) H. G. S. Tyler, I. C. S.,  
Private Secretary.

---

Private Secretary's Office, Punjab,  
Barnes Court,  
Simla, 12th June, 1905

Sir,

In reply to your letter dated 10th June 1905, to the address of His Honor the Lieutenant-Governor, I am directed to say that Sir Denzil Ibbetson has no doubt that the proposed work will be useful.

Yours truly  
A. P. JELF.





IV

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The Residency, Mount Abu, Rajputana,

October 29th, 1904.

Sir,

In reply to your letter of the 27th October, I wish to say that in my opinion the work you propose to publish will be useful, and I am unable to suggest any modifications of your scheme which would be likely to improve it.

Yours faithfully,

(Sd.) A. MARTINDALE

Political Agency,  
Phulkian States and Bahawalpur,  
Camp via Patiala,  
12th February, 1905.

Dear Sir,

I beg to acknowledge receipt of your letter of the 9th instant, regarding the preparation of a work to be entitled *IDIOMATIC URDU FOR PUBLIC SPEECHES*. I have frequently felt the want of such a work. I have in my present appointment to speak in Urdu not unfrequently in public.....

I think the plan of your work is excellent. I have only two suggestions.

The first is that the Urdu should be the language talked by the people or, at any rate, understood by the people. Avoid Arabic and Persian phrases as much as possible.

The second is that you should not translate Proverbs literally, but give them on oriental cast. If I can help you



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further by looking over proofs or in any other way I will be happy to do so.

I am,

Truly yours,

(Sd.) J R. DUNLOP-SMITH

Meerut, 23rd March, 1903.

Dear Sir,

I think the work mentioned in your letter *IDIOMATIC URDU FOR PUBLIC SPEECHES* would be very useful. I regret that as I am just leaving for England I shall not be able to assist by sending you any selected speeches in English but I think that some of those made by Sir Antony MacDonnell when Lieutenant-Governor of these Provinces would do very well. These speeches have, I think, been collected and printed in English in one Volume and probably this could be obtained from the Government Press, Allahabad.

I remain,

Shaikh Laiq Ahmad.

Yours faithfully,

(Sd.) E. B. ALEXANDER.

The purport of almost all the letters above testifies to the necessity of a work to supply the need, which has often been felt by many European officers in this country, whose work lies chiefly among its people. Most of them know the Urdu language well enough for all practical purposes, but in fluency in conversation in using Idiomatic Urdu to Indian gentlemen and especially in making public speeches at any Indian gathering they often feel much handicapped and cannot express what they would like to say.





## VI

In translating the English Text into Urdu it has been aimed at that the language used is *not too flowery*, nor with too many Persian or Arabic words, nor lapse into the "Pigeon Urdu" of an officer who has been six months in the country. In fact the language used is the one talked by the people or, at any rate, understood by the ordinary crowd of people, who attend public meetings.

Rudyard Kipling has truly put it that "The East and the West call to each other across seas of misunderstanding" but many believe that much of this misunderstanding, often erroneously attributed to dislike or want of sympathy, could be removed, if there were perfect fluency of speech and the understanding of it between the two races. This is obviously so essential that many a mistake or a prejudice, which sometimes lasts long and travels far, would never have arisen at all if the speaker had a command in speech and understanding of colloquial Urdu and the Persian and Arabic words included in it.

This book has therefore been designed to meet all wants in the following Chapters:—(1) Colloquial Sentences (2) Idioms and Proverbs (3) Imaginary Interviews, with a brief introduction prefixed giving a few hints as to the mode of Indian etiquette. (4) Speeches on different topics. In translating them into Urdu certain words are either omitted or added so that the translation may be intelligible and free from ambiguity. (5) Samples of Robkars, Parwanas and Morasilas with a brief introduction as to their meanings, etc.



I may mention that His Excellency the EARL OF MINTO, P. C., G. M, S. I., G. M I. E., G. C. M. G., Viceroy and Governor-General in India, who is well known for his linguistic attainments and patronage of literature, has graciously been pleased to honour me by accepting the dedication of this work, for which I am extremely grateful to His Excellency and thus the value of the work has considerably been enhanced.

Before concluding I must mention that my grateful acknowledgments for help and advice, in the production of this work, are also due to Lieut-Col. J. R. DUNLOP SMITH, C. I. E., Private Secretary to His Excellency the Viceroy, W. BELL, Esq., M. A., C. I. E., Director of Public Instruction in the Punjab, R. HUMPHREYS, Esq., I. C. S., Deputy Commissioner of Delhi, and MAJOR A. E. BARTON, Deputy Commissioner, Ferozepur, all of whom have assisted me in various ways and it is due to their kindness that the work has been brought into existence.

To the Critic I have one word to say that all criticism in good faith will be welcomed, but it must be remembered that no one is free from defects.

SHAIKH LAIQ AHMAD.





VIII

CSL

A Few Opinions.

Political Agency, Phulkian States,  
Patiala, 3rd Jany., 1905.

Dear Sir,

I have now gone over your sample work and have no further suggestions to offer. It seems to me well adapted to the purpose and personally I will find it very useful. I only trust it will meet with the success it deserves.

Yours truly,

(Sd.) J. R. DUNLOP SMITH.

Shaiḥ Laiq Ahmad has brought me part of the new book he is bringing out in Idiomatic Urdu for public speaking and as far as I can see it should be a very useful work and I shall certainly procure a copy of it when published.

Delhi  
6—2—1907.

(Sd.) R. HUMPHREYS,  
Deputy Commissioner.

I have looked through parts of Shaiḥ Laiq Ahmad's "Idiomatic Urdu for Public Speeches." The translation is, on the whole, well done and the book ought to prove useful to those for whom it is intended.

Lahore  
29th Sept. 1905.

(Sd.) JIYA RAM, M A.,  
Assistant Professor,  
Govt. College.

# IDIOMATIC URDU FOR PUBLIC SPEECHES.

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## CHAPTER I.

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### SENTENCES.

Ba'z azlá' men bārish achchhí hogáí hai.

Is sál bārish hojāne se qahat ká andesha jātá rahá.

Is zila' men ámon ki fasl achchhí hai.

Agar ab bārish nah hoti to sakht qahat ká andeshá thá.

Panjáb men khafif sí bārish hogáí hai.

Ba'z azlá' men olon se fasl ko nuqsán pahunchá hai.

Fasl-i-rabí' ke wáste khet taiyár kiye já rahe hain.

Ba'z maqámát men rúí chutní shurú' hogáí hai.

Hál ki bārish se fasl ko har jagah bará fá,eda pahunchá hai.

*Good rain has fallen in some districts.*

*The rain this year has averted the fear of a famine.*

*The mango crop in this district is good.*

*If it had not rained now severe famine was anticipated.*

*Slight rain has fallen in the Punjab.*

*Hails in some districts have damaged the crops.*

*Fields are being prepared for Rabi crops.*

*The picking of cotton has commenced in some places.*

*Everywhere crops have derived considerable benefit from the recent rains.*

Footnotes:— Ba'z, Some. Azlá', Districts. plural of "zila'."

Bārish, Rain. Qahat, Famine. Andesha, Fear. Jātá rahá, Averted. Khafif, Slight. Rabi, Autumn crops. Kharif, Spring crops. Khet, Fields. used in both numbers. Taiyár karná, To prepare. Maqámát, Places, plural of "Maqám" Chutná, Picking. Hál, Recent. Fá,eda, Benefit, plural "Fawá'ed."



Barz azlá' men qillat barish ki wajah se málguzári mo'áf karne ki zarúrat parí hai.

Tahsildar Sahib ko málguzári wusúl karne men baí mushkilát utháni parin.

Fasl-i-rabi' ká kaṭná aur fasl-i-kharif ká boná shurú' hogayá hai.

Un gaon men, jahán pání kí qillat hai, káshatkáron ke fá,ede ke liye, kuwe khodejáwen.

Lát Sáhíb ne musíbatzadon ke sáth hamdardí záhír kí hai.

Yih mo'amela kab tak yún hí rahogá?

Apkí dánist men is chá ká maza kaisá hai?

Is Kálij ká bunyádi patthar uswaqt ke Váísráe ne nasab kiyá thá.

Aj is Kálij ke muláheze se hamko khúshí húi.

Hamen ápse chand báten kahní hain.

Yih sab báten apne waqt par hongí.

Is mauqe' par sarhadí mu-'ámelát ke báre men koí ráe záhír nah ki jáwegí.

The deficiency of rain has necessitated the remission of revenue in some districts.

The Tahsildar has experienced great difficulties in the collection of revenue.

The harvesting of rabi and sowing of kharif crops are in progress.

In villages where there is scarcity of water wells should be sunk for the use of the cultivators.

The Lieutenant-Governor has expressed sympathy with the sufferers.

How long will this matter stand thus?

What do you think of the flavour of this tea?

The foundation-stone of this College was laid by the then Viceroy.

It has been a pleasure to us to visit this college to-day.

We have to say a few words to you.

All these things will come in good time.

No opinion will be pronounced about Frontier affairs on this occasion.

Footnotes :—Qillat, Deficiency. Málguzári, Revenue. Mo'áf karná, To remit. Zarúrat parna, To Necessitate. Mushkilát, Difficulties, plural of "mushkil," Gaon, Villages, used in both numbers. Káshatkár, Cultivators, used in both numbers. Musíbat-zadon, Sufferers. Záhír-karná, To Express. Dánist, Thought, Opinion. Maza Flavour, lit. taste. Bunyádi, Foundation. Nasab karná, To lay. Muláheza, Visit, lit. Inspection. Chand, Few. Báten, Words. Mauqa' Occasion. Sarhadí-mo'amelát, Frontier affairs. Ráe, Opinion.

Koí shakhs nahín kah saktá ke sarhadí jirgon kí sharárat ká kiyá natíjā hogá.

Yih sab kuchh rafta rafta hojāwegá.

Yih is sūbe kí khushqismatí hai ke ab tak ta'ún ke hamle se mahfúz rahá hai.

Sál guzashtá men koí do lákh ádmí Panjáb men is bimári men mare.

is qadímí shahr men áne se hamáyat khush huwá hún.

Mujhe is Anjúman ke aghráz se purí hamdardí hai, aur main uski har tárah kí kámyábi ká khwástgár hún.

Kisí mulk ke sadyon ke rasam-o-riwáj ke tabdíl karne ke liye muddat darkár hai.

Mohtáj Khána jo ápne kholá hai, aur ghairzarúri ikhráját jo kam kiye hain, yeh 'umda kám hain.

Har sál járon men ta'ún phir phail játi hai aur bahut se ádmí

No one can forecast what will be the result of the wickedness of the Frontier tribes.

All this will be done gradually.

The province has been fortunate in so far having escaped a visitation of plague.

During the course of last year some two lakhs of people in the Punjab died of this disease.

I am very glad to visit this ancient city.

I sympathise entirely with the objects of this Association and wish it every success.

To change the customs of centuries of a country takes a very long time.

The poor house you have opened and the curtailment of unnecessary expenses are steps in the right direction.

Every year in cold weather plague reappears and considerable

Footnotes:—Jirgon, Tribes. Sharárat, Wickedness. Natíja, Result. Rafta-rafta, Gradually. Sūba, Province. Khushqismatí, Fortune. Hamla, Visitation lit attack. Mahfúz rahná, To have escaped. Guzashta, Last. Bimári, Disease. Qadímí, Ancient. Anjuman, Association. Hamdardí, Sympathy. Kámyábi, Success. Khwástgár hún, To wish. Sadyán, Centuries, plural of "Sadi," Rasm-o-Riwáj, Customs. Tabdíl karná, To change. Muddat, Long time. Mohtáj-khána or Gharíb khána, Poor house. Ghairzarúri, Unnecessary. Ikhráját, Expenses. plural of "Kharch," Kám-karna, To curtail, lit to Lessen. 'Umda kám, A step in the right direction. Járá, Cold weather.



shahr ko chhor kar báhar chhap-  
ron men rahne chale játe-hain.

Main mukhtasran apne áne kí  
aghráz bayán karúngá.

Main qahat ke liye chandá  
mángne nahín áyá hún.

Ta'ún ke rokne men tamám  
koshishen bekár rahín.

Log ab tá'ún ke t́ike se fá'edá  
utháte játe hain.

Yeh thík thík bayán karná  
mushkil hai kehukkám is mo'áme-  
le men kyá kárrawái karengé.

Is súrát men agar sarkár is  
tajwíz ko mansúkh kardewe to  
barí ghaltí karegí.

Ap khud hí ḱhiyál kar sakte  
hain ke ápne apná farz kis had tak  
adá kiyá hai.

Ap sab sáhebán men se aksar  
ne faríq-bandí aur fasád ke rok-  
ne men bahut koshish kí hai.

Mujhe yeh bát yaqínan ma'-  
lúm hoti hai ke is báre men  
bahut kuchh isláh hogáí hai.

Agar is mo'ámele men kuchh  
gar bar hogí to Government  
uski ijázat nah degí.

number of people leave the town  
and resort to camps outside.

I will briefly explain the objects  
of my visit.

I have not come to ask for  
famine subscriptions.

All attempts to stamp out the  
plague have failed.

People are now realizing the ad-  
vantages of inoculation for plague.

It is difficult to say exactly  
what course the authorities should  
take in this affair.

In these circumstances it would be  
the greatest mistake on the part of  
the Govt. to withdraw the scheme.

You can think out for yourself  
to what extent you have carried  
out your part.

Many of you have done a great  
deal in the direction of suppressing  
feuds and factions.

I have reason to believe that  
there has been a great improve-  
ment in this respect.

Government will not permit it  
if they have any misgiving in the  
matter.

Footnotes :—Chale játe hain, *Resort to*. Mukhtasran, *Briefly*.  
Aghráz, *Objects*. plural of "gharaz," Chanda, *Subscription*. Bekár-  
rahná, *To fail*. Tíká, *Inoculation*. Utháná, *To realize* Hukkám, plu-  
ral of "Hákim," *Authorities, Officers*. Mansúkh-karná, *To Withdraw*.  
Ghaltí, *Mistake*. Farz, *Part, lit, Duty*. Sáhebán, plural of "Sahib,"  
Gentlemen. Aksar, *Many*. Faríq-bandí, *Feuds*. Adá karná, *To*  
*carry out*. Fasád, *Factions*. Rokná, *To suppress*. Yaqínan ma'lúm  
hona, *To have reason to believe*. Isláh, *Improvement*. Gar bar,  
*Misgivings*.

Tá'ún se bachne kí ek abhí aur bhí tadbír hai, jiske ikhtiyár karneke liye main isrár se kahtá hún.

Qawánin jo jaldí men banáe játe hain unpar fursat men afsos karná partá hai.

Is kám kí khúbyon ke báre men main kuchh thora sá bayán karúngá.

Dunyá men aisí koí Saltanat nahín hai, jisko Government Hind ke barábar bazát-i-khás zará'at se ta'alluq ho.

Ham asl men púchhye to rue zamín ke sabse bade zamíndár hain.

Yih mo'amela zer tajwíz hai.

Main ummaid kartá hún ke ap merí sufárish karenge.

Maweshí mukhtalif qism ke dúr dúr se áe.

Ámon ke dekhte hí uske múnh men pání bhar áyá.

Gandarpur kí zamínon kí taqásim khatam hone ko hai.

Us waqt ko do baras se ziyá-

*There is yet another safeguard against plague, of which I would urge the adoption.*

*Laws that are made in haste are apt to be repented of at leisure*

*As regards the merits of this work I would make a few observations.*

*There is no Government in the world so personally interested in agriculture as the Government of India.*

*We are in the strictest sense of the term the largest land lord in universe.*

*The matter is under consideration.*

*I hope you will put in a good word for me.*

*Cattle of various descriptions were drawn over from distant lands.*

*His mouth watered at the sight of the mangoes.*

*The partition of the Gandarpur lands is on a fair way to completion.*

*Since then over two years have*

Footnotes :—Bachne kí tadbír, *Safeguard*. Ikhtiyár karná, *To adopt*. Isrár se kahná, *To Urge*. Qawánin, *Laws*, pl. of Qánun. Fursat, *Leisure*. Afsos karná, *To repent*, also means, *pachtaná*. Bayán, *Observations*. Saltanat, *Government*. Bazát-i-khás, *Personally*. Zará'at, *Agriculture*. Ta'alluq honá, *To be interested*. Asl men puchhye to, *In the strictest sense*. Zamín Universe. Zamíndár, *Landlord*. Zer-tajwíz, *Under consideration*. Sufárish karná, *To put in a good word*, lit, *Recommend*. Maweshí, *Cattle*. Qism, *Description*. Dúr dúr, *Distant*. Taqásim, *Partition*.



dah ho chuke hai.

Main khush hūn ke main āpko sarsabz maosam kī nisbat mubārak bād desaktā hūn.

Hazārā-Shahpur kī tughyānī kam hotī jāti hai.

Pānī kī rao is qadar tezī se āī ke bahot to barī mushkil se bach-sake.

Ghallah qimti tīs hazār rūpae kā bilkul barbād hogayā hai.

Madāris aur digar barī barī imārāt bilkul nest-o-nābūd hogai hai.

Sarkār kā nuqsān, bamuqāble ogon ke nuqsānāt ke kuchh bhī hahin huwā hai, jiskā shumār lakhon rupaiya kiya jāta hai.

Unko do do rupai mile.

Sūba-i-Panjāb men San'atī ta'lim ke madāris qāem kiye jāwen.

Inglistān men san'atī ta'lim kā intizām Municipal jamā'aton ke hāth men hai.

Is ko ziyādah tar Prāiwet olul'azmī (koshish) se madad milni chāhye.

elapsed.

*I am glad to be able to congratulate you on a prosperous season.*

*The Hazara-Shahpur floods are now subsiding.*

*The flood came on so very rapidly that many had the greatest difficulty in escaping.*

*Thirty thousand rupees worth of grain is quite ruined.*

*The school and other large buildings have entirely disappeared.*

*The loss to Government is nothing compared to the loss of the people which may be reckoned at lakhs of rupees.*

*They received two rupees apiece*

*Schools for technical education should be established in the Punjab.*

*Technical Education in England is pressed forward by Municipal Corporations.*

*It must be largely assisted by private enterprise.*

Footnotes:—Sarsabz, Prosperous. Mausam, Season. Nisbat, on Lit. about. Mubārakbād-denā, To congratulate. Tughyānī, Rao or Sailāb, Flood. all these three mean the same thing. Kam honā, To subside. Tezī, Rapidity. Bachnā To escape. Ghalla, Grain. Qimti, Worth Valued. Digar, Other. Imārāt, plural of "Imarat," Buildings. Nest-o-nābūd, Disappeared. Bamuqāble, Compared with. Shumār, Reckoning. San'atī-Ta'lim, Technical education. Madāris, plural of "Madarsā," Schools. Inglistān, England. Intizām, Pressing, forward. Lit. Management. Ziyādahtar, Largely. Olul'azmī, Enterprise.

Ham ápke Fársí zabán ke aidres ká shukriya adá karte hain.

Nádánistagí-zabán ke bá'is ham ápke Nazm kí púrí dád nahín desake.

Naujawanon ko us kám yá peshe kí ta' lim dení cháhiye jismen kí we dilchaspi rakhte hon.

Gharib aur amir tolabá-i-madarse ko ápasmen yaksán hálát se mel jol rakhná cháhiye.

Is kám men barí mushkilát hain.

Hukkám ko har darje ke logon se mashwara lená cháhiye.

Larcon ko mo'azziz, bahádúr aur insáf, pasand rahne kí ta'lim dení chahiye.

Apas men aisi dosti qáem karni chahiye ke jo zindagi bhar báqi rahe.

Ham Hindustán men hamdar-dí ke josh ko riwáj dená cháhte hain.

Tolabá banisbat sábiq ab warzishi khelon men ziyádah sar garmi se sharik hote hain.

Warzishi khelon se larke chust-o-chálák aur qawí banjáte hain.

We thank you for your Address in the Persian language.

We could not, from our ignorance of the language, estimate the full measure of your poem.

Young men should be educated for the position or profession in life which they are destined to fill.

Poor and rich boys of the school should mingle together in a position of perfect equality.

There are many difficulties in this work

Officers should consult every class of men.

Boys should be taught to be honourable, chivalrous and just.

Friendship should be formed in such that it may last for life.

We want to introduce a sympathetic spirit in India.

Students take part in games with more zest than they were at first disposed to.

Gymnastics make boys nimble, active and strong.

Footnotes :—Fársí, Persian. Zabán, Language. Shukriyá adá karná, Thanks. Nádánistagí, Ignorance. Nazm, Poem. Dád-dená, Estimate. Kám, Position. Pesha, Profession. Dilchaspi-rakhná, Destined to fill, Interested. Tolabá, plural of Tálib-i-'ilm, Pupils. Darja, Class. Mo'azziz, Honourable. Bahádúr, Chivalrous. Insáf, pasand, Just. Dosti, Friendship. Zindagi-bhar, For life. Báqi rahná, Last. Josh, Spirit. Riwaydená, Introduce. Warzishi khel, Games Lit, Gymnastics. Sargarmi, Zest. Chust, Nimble. Chálák, Active. Qawí, Strong.



Tumhára jo waqt kálij men  
 guzartá hai use ráegán nah karo.

Is qímtí waqt ká ek ek lamhá  
 jo achchhí tarah se sarf karoge,  
 to ba'd ko iská nafa' páoge.

Dostí ápasmen paidá karo ke  
 wuh tumháre ranj aur ráhat  
 men kám áwe.

Mujhe afsos hai ki main us  
 zabán men, jisko ap men se aksar  
 samajh sakte hain, taqrír nahín  
 kar saktá hún.

Ek aur bát bhí mere khiyál  
 men qábil-i-ghaur hai.

Logon ki bhalái ká har tarah  
 khayál rakhná cháhiye.

Apne munh miyán miṭṭhú  
 banná achchhá nahín hai.

Fasáhat aur tarrári to mashq  
 se áti hai.

Batáo to sahí tumne unhen  
 kyá kahte huwe suná.

Kal hamen ek bare daryá se  
 pár utarná paregá.

Kaun kahtá hai ki Bangáliyon  
 ká josh dhuwán bankar urjáwe-  
 gá.

Khubiyáh jamá'aten a'm qaumí  
 nárázgi aur bad dilí ká natijá  
 hotí hain.

*Do not fritter away the time  
 that you spend at the College.*

*If you will properly spend  
 every moment of this precious time,  
 you will rejoice later on.*

*Make friends with each other  
 that it may serve you in adversity  
 or prosperity.*

*I am sorry I cannot address  
 you in the language which most  
 of you can understand.*

*There is another point which I  
 think is worth considering.*

*The good of the people should be  
 sought in every possible way.*

*It is no good to blow ones own  
 trumpet.*

*Elegance and fluency are ac-  
 quired by practice.*

*Do tell me what you heard them  
 saying.*

*We have to cross a large river  
 to-morrow.*

*Who says that the agitation of  
 Bengalis will end in smoke.*

*Secret societies are the out come  
 of a great national discontent.*

Footnotes :—Ráegán-karná, *Fritter away*. Qímtí, *Precious*.  
 Lamhá, *Moment*. Nafá-páná, *Rejoice*. Ráhat, *Prosperity*. Ranj,  
*Adversity*. Zabán, *Language*. Taqrír karná, *To address*. Bhalái, *Good*.  
 Apne munh miyán miṭṭhú banná, *A vernacular phrase meaning, "to  
 blow ones own trumpet."* Fasáhát, *Elegance*. Tarrári, *Fluency*. Mashq,  
*Practice*. Pár-utarná, *To cross*. Josh, *Agitation*. Dhuwán bankar  
 urjáná, *A phrase, "to end in smoke."* Khubiyáh, *Secret*. Jamá'aten,  
*Societies*. Nárázgi aur bad dilí, *Discontent*. Natijá, *Outcome*.

Baharkaif koī shakhs yih nahin kah saktā ke āpkā maqsad a'lá nahin hai.

Aj āpkā yahān maujūd honā nihāyat pur ma'nī hai.

Main āpke wafad ki Nāebānā haisyat ko taslīm kartā hūn.

Main is lāre men tumse bilkul muttāfiq hūn.

Tajwiz ittifāq rāe se pās hūi.

Hindostānyon ko uske bāre men mutlāq shak nahin hai.

Tumne yih khabar kahān sunī.

Yih achchhā mausam hai.

Agar main hotā to aisā nah kartā.

Kal main ne āpkā barā intizār kiya.

Kal rāt bārī shabnam parī.

Unko mujhse mile huwe bahut 'arsā huwā.

Bhale ādmī dunyā men thore hain, lekin bure bahut hain.

Is mulk ke aksar ādmī muqadmebāz hain.

Ba'z azlā' men ab tak pānī kī qillat hai.

Agar tum aisā karoge to tumhīn ko nuqsān pahunchegā.

No one at any rates can say that your aim is not a noble one.

Your presence here to-day is very full of meaning.

I welcome the representative character of your Deputation.

I am entirely in accord with you in this matter.

The resolution was unanimously adopted.

The natives have no doubt at all about it.

Where did you hear this news.

This is a fine season.

Had I been you I would not have done so.

You kept me waiting a long time yesterday.

Last night a great deal of dew fell.

It is a long time since he paid me a visit.

Good men are scarce in the world, but bad men are plentiful.

Generally speaking the people of this country are litigious.

The scarcity of water still continues in some districts.

You will only hurt yourself by doing so.

Footnotes :—Baharkaif, At any rate. Maqsad, Aim, plural "Maqāsīd," Pur-ma'nī, Full of meaning. Wafad, Deputation. Nāebānā haisyat, Representative character. Taslīm-karnā, Welcome Lit. Recognise. Tajwiz, Resolution. Ittifāq rāe se, Unanimously. Mutlāq, At all. Khabar, News. Mausam, Season. Shabnam, Dew. Muqadmebāz, Litigious.



Main āpke makān par hāzīr  
huwā magar āp maujūd nah the.

Main uski surāt to pahchāntā  
hūn, magr nām nahin yād āta.

Agar uski madad nah hoti to  
main anpe matlab ko nah pa-  
hūnchā.

Hamen to badi ke 'ewaz neki  
hī karnī chāhiye.

Makānāt sáf aur suthre rakh-  
ne chāhiyen.

Agar āp chāhte hain ke āpke  
mulk wāle āpkī qadr karen to  
āpko unke fá,ede ke líye koshish  
karnī chāhiye.

Agar tum áj unse milo, to yih  
bāt, jo tumne abhī sunī hai, unse  
nah kahnā.

Apne bhāī se yahān pahunch-  
te hī kah denā ke unhen is bāt  
ki kuchh khabar nah karen.

Yih Hindostanyon ka farz  
hai ke wuh jab kabhi sarkār  
se koi ri'āyat māngen to nihā-  
yāt 'ijz aur inksārī se māngen,  
warnā dar hai ke kahīn unko  
bajāe fá,ede ke nuqsān nah ho-  
jāwe.

Is Raport se zāhir hotā hai ke  
sāl zer bahas men bhaiyat-i-  
majmūi 'umda kām huwā hai.

*I called at your house but you  
were not in.*

*I know his face, but cannot call  
up his name.*

*Had it not been for his assist-  
ance I should have failed in my  
purpose.*

*We should rather return good  
for evil.*

*Houses should be kept neat and  
clean.*

*If you seek to be honoured by  
your countrymen, you must strive  
to benefit them.*

*Should you meet him to-day, do  
not tell him what you have just  
heard.*

*Tell your brother immediately  
on his arrival not to give them  
any information of this matter.*

*It is the duty of the Indians  
to adopt a humble attitude when  
demanding some concessions from  
the Government, otherwise there  
is danger of their losing every  
thing and gaining nothing.*

*On the whole the report shows  
that a fair amount of good work  
was accomplished during the year.*

Footnotes:—Hāzīr honā, To call at. Súrāt, Face. Yād  
ánā, To call up. Qadr-karnā, To honour. Pahunchtehi, Imme-  
diately on arrival. Farz, duty. Ri'āyat, Concession. 'Ijz-o-Inksārī,  
Humble attitude. Bhaiyat-i-Majmūi, On the whole.

## CHAPTER II.

—:O:—

### Idioms and Proverbs.

—:O:—

#### VERNACULAR IDIOMS.

—:O:—

|                             |     |                                                                                     |
|-----------------------------|-----|-------------------------------------------------------------------------------------|
| Sar uṭhāna.                 | ... | <i>To raise the head, hence to be mischievous.</i>                                  |
| Sar mārna.                  | ... | <i>To beat the head, hence to try one's utmost.</i>                                 |
| Sar par uṭhāna.             | ... | <i>To lift on the head, hence to make noise.</i>                                    |
| Sar par chaṛhānā.           | ... | <i>To cause one to ascend the head, hence to embolden.</i>                          |
| Sar par hāth dhar kar rona. | ... | <i>To weep with hands on the head, hence to express utmost grief, or to repent.</i> |
| Sar par chaṛhkar bolnā.     | ... | <i>To speak mounted on the head, hence to be an open secret.</i>                    |
| Sar mūṇḍna.                 | ... | <i>To shave one's head, hence to swindle, cheat.</i>                                |
| Sar sehra honā.             | ... | <i>To have garlands on one's head, hence to depend on some one.</i>                 |
| Sar khānā.                  | ... | <i>To eat one's head, hence to chatter, or to talk nonsense.</i>                    |
| Sar gārī paon paiyā karna.  | ... | <i>To make the head a carriage and feet wheels, hence to endeavour one's best.</i>  |
| Ankhen-jānā.                | ... | <i>The disappearance of eyes, hence to become blind.</i>                            |
| Ankhen dikhānā.             | ... | <i>To show eyes, hence to threaten.</i>                                             |
| Ankhen churānā.             | ... | <i>To steal eyes, hence to avoid sight or to overlook.</i>                          |



|                                  |     |                                                                          |
|----------------------------------|-----|--------------------------------------------------------------------------|
| <u>Ankhen</u> badaljáná.         | ... | <i>To change eyes, hence to be unkind.</i>                               |
| <u>Ankhen</u> sámne nah karná.   | ... | <i>Not to be able to look one in the face, hence to be ashamed.</i>      |
| <u>Ankhen</u> laṛáná ya lagáná.  | ... | <i>To fight or attack eyes, hence to fall in love.</i>                   |
| <u>Ankh</u> lagná.               | ... | <i>To sleep.</i>                                                         |
| <u>Ankh</u> márná.               | ... | <i>To beat the eye, hence to point ridicule at some body.</i>            |
| <u>Ankhon</u> men phirná.        | ... | <i>To roam in eyes, hence to be ever in one's mind.</i>                  |
| <u>Ankhon</u> men khaṭak-ná.     | ... | <i>To rankle in eyes, hence to take some thing to heart.</i>             |
| <u>Ankhon</u> par ṭhíkri. rakhná | ... | <i>To keep pebble on one's eyes, hence to become regardless.</i>         |
| <u>Ankh</u> bhar láná.           | ... | <i>To have one's eyes full of tears, hence to be ready to cry.</i>       |
| <u>Ankhon</u> se karná.          | ... | <i>To do with eyes, hence to do willingly.</i>                           |
| <u>Ankhon</u> se giráná.         | ... | <i>To drop one from eyes, hence to dishonour.</i>                        |
| <u>Ankhon</u> se girna.          | ... | <i>To be dropped from eyes, hence to be disgraced.</i>                   |
| <u>Ankh</u> ká pání dhalná.      | ... | <i>To lose water of the eyes, hence to become shameless.</i>             |
| <u>Ankh</u> ki putli yá tará.    | ... | <i>The puppet or star of the eye, hence a darling.</i>                   |
| <u>Ankhen</u> nikálná.           | ... | <i>To take out eyes, hence to frighten.</i>                              |
| <u>Ankhen</u> bichhána.          | ... | <i>To spread eyes, hence to hold one in high esteem.</i>                 |
| <u>Ankhon</u> men dam honá.      | ... | <i>To have breath in the eyes, hence to be at the point of death.</i>    |
| <u>Ankhon</u> men rát káṭná.     | ... | <i>To pass the night in eyes, hence to remain awake the whole night.</i> |
| <u>Ankhon</u> men rakhná.        | ... | <i>To keep in eyes, hence to take care.</i>                              |
| <u>Ankhen</u> surkh karná.       | ... | <i>To redden the eyes, hence to weep much.</i>                           |
| <u>Ankhen</u> áná.               | ... | <i>To have sore eyes.</i>                                                |
| <u>Ankhen</u> múndná.            | ... | <i>To shut eyes, hence to die.</i>                                       |
| <u>Ankhen</u> múnd ke.           | ... | <i>With the eyes shut, hence blindly.</i>                                |

|                                         |     |                                                                                                                |
|-----------------------------------------|-----|----------------------------------------------------------------------------------------------------------------|
| Ankhen dekhná.                          | ... | To see the eyes, hence to be trained.                                                                          |
| Ankhen sekná.                           | ... | To warm eyes, hence to cast amorous glances, to feast eyes.                                                    |
| Ankhon men khub-jána.                   | ... | To be stuck in eyes, hence to be liked.                                                                        |
| Ankhon men charbí chháná.               | ... | Eyes to be smeared with grease, hence to assume ignorance of an acquaintance.                                  |
| Ankhen pher lená.                       | ... | To turn away the eyes, hence to sever connection.                                                              |
| Ankhon kí thandak or Kaleje kí thandak. | ... | Coldness of the eyes or coldness of the liver, hence a son.                                                    |
| Palak márná.                            | ... | To brow beat.                                                                                                  |
| Palak márne men,                        | ... | In the twinkling of an eye, hence all of a sudden                                                              |
| Anán-fánan men.                         | ... |                                                                                                                |
| Nák par makkhí nah baithne dená.        | ... | Not to allow a fly sit on one's nose, hence to be hot tempered.                                                |
| Nák chane chabwáná.                     | ... | To cause a man to eat gram to his nose, hence to teas one much.                                                |
| Nák rakhlená.                           | ... | To keep the nose, hence to preserve one's honour.                                                              |
| Nák ragarná.                            | ... | To rub the nose, hence to entreat.                                                                             |
| Nák ká bál.                             | ... | The hair of the nose, hence one whose word is always accepted, a favourite.                                    |
| Nák kátná.                              | ... | To cut the nose, hence to disgrace.                                                                            |
| Nák par taká rakh-dená.                 | ... | To put a couple of pice on the nose, hence to pay wages at once.                                               |
| Kán bharná.                             | ... | To fill the ears hence to back-bite.                                                                           |
| Kán par jún nah chalná.                 | ... | Not to allow a lice to crawl on the ear, hence not to hear wilfully for wilful and groundless refusal to hear. |
| Is kán sunná us kán urá dená.           | ... | To hear with this ear and to allow it to pass from next ear, hence to pay no attention to, or disregard.       |
| Kán pakarná.                            | ... | To hold one's ear, hence to vow.                                                                               |
| Kán kholna.                             | ... | To open ears, hence to warn or caution.                                                                        |





|                                     |     |                                                                                                                                                   |
|-------------------------------------|-----|---------------------------------------------------------------------------------------------------------------------------------------------------|
| Kán par háthi rakhná                | ... | To put hands on the ear hence to deny.                                                                                                            |
| Kán khare karná.                    | ... | To stand one's ears, hence to be careful                                                                                                          |
| Kán men tel dále<br>baiṭhe rahná.   | ... | To remain sitting dropping oil in one's<br>ears, hence to be heedless.                                                                            |
| Kán men kahná.                      | ... | To say in the ear, hence to whisper.                                                                                                              |
| Kán men parná.                      | ... | To fall into the ear, hence to be heard.                                                                                                          |
| Kán honá.                           | ... | To have ears, hence to get a lesson.                                                                                                              |
| Kán phorná.                         | ... | To break the ear, hence to make noise.                                                                                                            |
| Kán pari áwáz nah<br>sunái dená.    | ... | To be unable to hear a voice for the noise<br>about, Spoken at a time when there is<br>so much noise that one cannot hear<br>another man's voice. |
| Munh charhná.                       | ... | To become too familiar, to get a very<br>high place in one's heart.                                                                               |
| Munh leke rahjáná.                  | ... | To become silent from shame.                                                                                                                      |
| Munh ka niwálá.                     | ... | Morsel, mouthful, any eatable, hence very<br>easy.                                                                                                |
| Munh ehhipáná.                      | ... | To hide one's face hence to be bashful.                                                                                                           |
| Munh kálá karná.                    | ... | To blacken one's face, hence to commit a<br>serious offence, e. g., adultery.                                                                     |
| Munh khulwáná.                      | ... | To cause to open the mouth, hence to<br>provoke, to instigate.                                                                                    |
| Munh mīthá karná                    | ... | To sweeten one's mouth, hence to give<br>bribe.                                                                                                   |
| Munh phailáná.                      | ... | To spread mouth, hence to desire much.                                                                                                            |
| Munhphat                            | ... | An outspoken man.                                                                                                                                 |
| Munh dho rakkho.                    | ... | Keep your mouth washed, hence have no<br>hope.                                                                                                    |
| Munh kí kháná.                      | ... | To be defeated.                                                                                                                                   |
| Munh men pání bhar<br>áná.          | ... | To make one's mouth watered hence to be<br>greedy.                                                                                                |
| Munh men ghúngni-<br>yán bhar jáná. | ... | The mouth to be filled with boiled gram,<br>hence to be nonplussed, to be unable to<br>say anything.                                              |

- Dánt pśná. ... To grind the teeth, hence to be annoyed.
- Dánt rakhná ... To keep a tooth, hence to eagerly desire anything or to be in wait for something.
- Dánt khatte karná. ... To make the teeth sour, hence to humiliate or to force one to submit.
- Dánt níkalna. ... To take out teeth, hence to laugh.
- Dánt káti roṭi. ... A teeth cut bread, hence great friendship.
- Danton pasína áná. ... The teeth to be perspired, hence to be unable to do any difficult thing, to be tired of doing any difficult work.
- Danton-men-ungli dabána. ... To press one's finger in the teeth, hence to express sorrow or to be surprised.
- Baghlí ghún̄sa yá dushman. ... An arm blow or enemy, hence a secret enemy.
- Baghagír honá ... To embrace.
- Baghlen-bajána. ... To rejoice.
- Baghlen-jhánkná. ... To be ashamed, to be nonplussed, to expect help of others, to be unable to reply.
- Astin ká sánp. ... A sleeve snake, hence an enemy appearing in the form of a friend.
- Astin charháná. ... To fold sleeves before beginning some work.
- Hathá pái. ... Quarrel.
- Háth uṭháná. ... To raise the hand, hence to leave or to beat.
- Háth áná. ... To come in hands, hence to come in possession.
- Háth páon phúljáná ... To grow nervous.
- Háth par háth márná. ... To bet.
- Háth dhoná. ... To be disappointed.
- Háth sar par rakhná. ... To put the hand on the head, hence to become a patron.



|                                |     |                                                                                        |
|--------------------------------|-----|----------------------------------------------------------------------------------------|
| Háth malná.                    | ... | To rub hands, hence to be sorry.                                                       |
| Hathpher.                      | ... | Embezzlement.                                                                          |
| Háthkande.                     | ... | Tricks, stratagems.                                                                    |
| Hatheli par sar liye phirná.   | ... | To roam with head on the palm of the hand, to be prepared for death,                   |
| Háth sáf karná.                | ... | To clear one's hand, hence to kill.                                                    |
| Háth se jáná.                  | ... | To get out of hand, hence to lose possession.                                          |
| Hátheli ká phapholá.           | ... | An eruption on the palm of hand, hence a very delicate thing.                          |
| Háthon ke tote urná.           | ... | Hand parrots being flown, hence to become restless.                                    |
| Unglion par nacháná.           | ... | To make one dance on fingers, hence to make one very obedient. 2. To tease.            |
| Hatheli par sarson jamáná.     | ... | To grow mustard on the palm of the hand, hence to be too hasty.                        |
| Báen háth ká kám.              | ... | A work of left hand, hence lightwork or very easy work.                                |
| Gale ká hár honá.              | ... | To be a necklace of the throat, hence to pursue, to be after.                          |
| Gale lagáná.                   | ... | To embrace.                                                                            |
| Gardan par sawár hona.         | ... | To ride on one's neck, hence to compell to force.                                      |
| Gardan márná                   | ... | To kill.                                                                               |
| Gardan Nápná                   | ... | To beat.                                                                               |
| Pet pálná                      | ... | To live from hand to mouth.                                                            |
| Pet par patṭi bándhná          | ... | To bind a bandage on the stomach hence to remain hungry.                               |
| Pet pakṛe phirna               | ... | To roam holding the stomach, hence to be greatly troubled, or to be extremely anxious. |
| Pet kátná                      | ... | To cut the belly, hence to give one less food.                                         |
| Pet ká kúṭṭa                   | ... | A dog of belly, hence a great eater.                                                   |
| Pet men ánt nah munh men dánt. | ... | Very old.                                                                              |
| Píth par hona.                 | ... | To be on one's back, hence to assist.                                                  |

|                                      |     |                                                                                                        |
|--------------------------------------|-----|--------------------------------------------------------------------------------------------------------|
| Kamar torná.                         | ... | To break the back, hence to disappoint.                                                                |
| Píth dikhána.                        | ... | To show back, hence to take to flight.                                                                 |
| Chhátí par patthar<br>rakhna.        | ... | To keep a stone on the chest, hence<br>to be patient.                                                  |
| Chhátí par múnḡ<br>dalná.            | ... | To grind "Múnḡ" on one's chest, hence<br>to cause one annoyance in his presence,<br>to tease one much. |
| Píth pichhe.                         | ... | After back, hence in the absence of.                                                                   |
| Nemat kí mán ká<br>kaleja.           | ... | Any novel thing.                                                                                       |
| Jí uper tale honá.                   | ... | The heart to be up and down, hence<br>to be sick at stomach.                                           |
| Jí burá karná.                       | ... | To vomit, also to weep.                                                                                |
| Jí par khelná, or Ján<br>par khelná. | ... | To sacrifice life.                                                                                     |
| Jí lotná.                            | ... | To be anxious, restless like a waterless fish                                                          |
| Dil-barháná.                         | ... | To encourage.                                                                                          |
| Dil-lagi.                            | ... | Recreation, Humbug.                                                                                    |
| Dil men ghar karná.                  | ... | To find place in ones heart, hence to<br>get into one's favour.                                        |
| Dam band karná.                      | ... | To silence.                                                                                            |
| Dam dená.                            | ... | To deceive.                                                                                            |
| Dam lená.                            | ... | To take rest.                                                                                          |
| Dam márná.                           | ... | To claim, or to support one's cause.                                                                   |
| Dam men áná.                         | ... | To be deceived.                                                                                        |
| Dam-bhar.                            | ... | A moment.                                                                                              |
| Dil báḡh báḡh honá.                  | ... | To be extremely glad.                                                                                  |
| Páon men chakkar<br>honá.            | ... | To wander about.                                                                                       |
| Phúnk Phúnk ke páon<br>rakhná.       | ... | To tread softly as on cinders, hence to be<br>very cautious.                                           |
| Sabz qadam.                          | ... | Wretched                                                                                               |
| Khún ká josh.                        | ... | Love, affection.                                                                                       |
| Khún sukhná.                         | ... | To fear.                                                                                               |
| Khún ká piyásá.                      | ... | Thirsty for blood, hence a life enemy.                                                                 |
| Khún honá.                           | ... | To be killed.                                                                                          |



|                                  |     |                                                                                             |
|----------------------------------|-----|---------------------------------------------------------------------------------------------|
| Khún pání ek honá.               | ... | To work hard.                                                                               |
| Khún ke ghúnt píná.              | ... | To bear.                                                                                    |
| Khún roná.                       | ... | To weep bitterly.                                                                           |
| Khún laga ke shahidon men milná. | ... | To stain one's finger with blood and consider oneself a martyr. (Said of a protender, etc.) |
| Ag-honá.                         | ... | To be excited.                                                                              |
| Ag ke mol.                       | ... | Very dear.                                                                                  |
| Ag ká putlá.                     | ... | A hot tempered man.                                                                         |
| Ag lagáná.                       | ... | To stir up.                                                                                 |
| Ag lagáo or jharú-maró.          | ... | Leave it off.                                                                               |
| Kisi kí ág men parná.            | ... | To partake in one's troubles.                                                               |
| Age áná.                         | ... | To suffer consequences.                                                                     |
| Pání phirná.                     | ... | To be ruined.                                                                               |
| Pání pání honá                   | ... | To be ashamed.                                                                              |
| Pání marná.                      | ... | Escape of water in a certain direction, hence nonplussed.                                   |
| Tání ká bulbulá.                 | ... | A bubble of water.                                                                          |
| Zamin par páon nah rakhná.       | ... | Not to place feet on the ground, hence to be very proud.                                    |
| Kháká uráná.                     | ... | To defame.                                                                                  |
| Káhká khínchná.                  | ... | To draw a rough sketch.                                                                     |
| Khák uráte phirná.               | ... | To wander.                                                                                  |
| Khák dálná.                      | ... | To settle.                                                                                  |
| Khák chháná.                     | ... | To sieve dust, hence to waste time.                                                         |
| Khák men miláná.                 | ... | To ruin, lit to mix in dust.                                                                |
| Hawá bigárná.                    | ... | To lose credit.                                                                             |
| Hawá bándhnán.                   | ... | To boast.                                                                                   |
| Hawá bándhná.                    | ... | To be known, to have credit.                                                                |
| Hawá ke ghore par sawár honá.    | ... | To ride the horse of air, hence to be in great haste.                                       |
| Hawá se larná.                   | ... | To fight with air, hence to fight with every body, uselessly or in vain.                    |
| Hawá khaná.                      | ... | To walk, to take a drive.                                                                   |
| Hawá kháo.                       | ... | Be off.                                                                                     |



|                      |                                                                    |
|----------------------|--------------------------------------------------------------------|
| Hawáiyán urná.       | ... To be anxious.                                                 |
| Hawá phánkná.        | ... To eat nothing or little.                                      |
| Phúl.                | ... Third day after death (a Mahomedan term, also called "Soyam.") |
| Púlh pán dhán pán.   | ... Very delicate, applied to women.                               |
| Phúl khilná.         | ... To be married.                                                 |
| Phúl súnghná.        | ... To smell flowers, hence to eat very little.                    |
| Phalná-phúlná.       | ... To have a great progeny.                                       |
| Nayá gul khilná.     | ... A wonderful occurrence.                                        |
| Gul-khiláná.         | ... To excite feeling.                                             |
| Charagh gul honá.    | ... To be ruined.                                                  |
| Subz bagh dikháná.   | ... To show one a green garden, hence to deceive.                  |
| Lohá-mánná.          | ... To admit superiority of one.                                   |
| Nok 'zabán or Azbar. | ... By heart.                                                      |
| Choti ká.            | ... A I.                                                           |
| Káfúr hojáná.        | ... To make escape.                                                |
| Marná.               | ... To die, hence to love.                                         |
| Kaṭná.               | ... To be ashamed.                                                 |
| Dabná.               | ... To be compelled.                                               |
| Dabáná.              | ... To press.                                                      |
| Bigáṛná.             | ... To be offended.                                                |
| Bigaṛná.             | ... To disfigure.                                                  |
| Phirná.              | ... To go against.                                                 |
| Lagáná bujháná.      | ... To hack-bite.                                                  |
| Ulaḡhná.             | ... To quarrel.                                                    |
| Chakkráná.           | ... To be surprised.                                               |
| Uṭháná.              | ... To bear or to spend.                                           |
| Pí-jáná.             | ... To let go                                                      |
| Akaṛná.              | ... To be proud.                                                   |
| Ubháṛná, Sheh dená.  | ... To excite.                                                     |
| Ṭhokná.              | ... To beat.                                                       |
| Pasijná.             | ... To agree.                                                      |
| Múṇḡná.              | ... To rob.                                                        |
| Chachá banáná.       | ... To punish one, to beat one, or to quarrel with one.            |



- Pānchon** ghi men ... *To have all the five fingers in ghi,*  
*hence to be at a great ease. To have*  
*one's bread buttered both sides.*
- Chaltephirte nazar áo.** ... *Be off.*
- Chalti gāri men roṛá** ... *To stop a going business.*  
**aṭkáná.**
- Chashm-numái.** ... *Warning.*
- Chakmá dená.** ... *To deceive.*
- Chupri aur do do.** ... *A double bargain.*
- Chikni chupri báten** ... *Flattery.*  
**yá Lallo-patto**
- Chabá, chabá ke baten** ... *Not to speak clearly, or to speak*  
**karná, yá Lág lapet** ... *sarcastically.*  
**ki báten karná.**
- Bál kí khál nikálná.** ... *To take off the skin of the hair, hence to*  
*be too critical.*
- Bát chít karná.** ... *To converse, to talk.*
- Bát kátná.** ... *To reject one's word.*
- Bát kí bát men.** ... *Within the word, hence in the twinkling*  
*of an eye.*
- Bas men áná.** ... *To come into one's power.*
- Bas men rakhná.** ... *To keep under control.*
- Bát bigarná.** ... *To spoil the word, hence to mar a plot.*
- Bát rakhná.** ... *To keep one's word, hence to comply.*
- Bát ká kursi nashin** ... *The speech's getting the chair, hence to*  
**honá.** ... *prove one's words.*
- Peṭ men dārhi honá.** ... *To have bread in one's belly, applied to*  
*child who makes speeches like an old*  
*man,*
- Pání pí pí kar kosná.** ... *Cursing some one drinking water, i. e. to*  
*curse excessively.*
- Hawá hojáná.** ... *To become air, hence to go away at once.*
- Kutta bhi apni gali** ... *Every dog is a lion in his own street.*  
**men sher hotá hai.** ... *Every cock fights best on his own*  
*dung-hill.*
- Ap káj mahá káj.** ... *Self-done is well done.*

## 2.—ENGLISH IDIOMS.

—:O:—

- Afraid of one's shadow.*—Niyháyat darpbok; Apne sáye se jhijakná.  
*A good round sum.*—Ek musht raqam.  
*All in a pucker.*—Pareshán, Ghabráyá húwá.  
*All the same.*—Ek hi bát hai. *Allay thirst.*—Piyás bujháná.  
*A rough estimate.*—Andázá. *All the while.*—Is 'arse men.  
*As ill luck would have it.*—Kambakhtí kí bát.  
*As the story goes.*—Kahte haín, Sunne men áyá.  
*As things go.*—Bahálat-i-maujúdá.  
*A wild goose chase.*—Mehnat ráegán.  
*According to circumstances.*—Hasb-i-mauqa'.  
*Abuse of wealth.*—Sarf-i-bejá. *Deputation allowance.*—Bhatta.  
*Act of God.*—Azghaib balá, Afat-i-arzi-o-samáwí.  
*Adduce an argument.*—Dalíl pesh karná.  
*Adopted child.*—Lepálak. *Step son.*—Kadhelra.  
*Against the wind.*—Hawá ke rukh.  
*All at once.*—Yakáyak. *At all events.*—Har surat men.  
*All the year round.*—Tamám sál, Sál bhar.  
*All in all.*—Le deke, Jo kuchh hai so wuh hi hai.  
*Ad interim.*—Itne men. *Ad valorem.*—Hasb-i-haisyat.  
*Abstract of an account.*—Chitthá bahí, Goshwára.  
*Open an account.*—Lekhá dálná, Len den shuru' karná.  
*To square accounts.*—Hisáb bebáq karná.  
*Any thing but.*—Bíkul barábiláf. *Apart from.*—'Aláwah.  
*Argus-eyed.*—Chaukanná. *As far as.*—Jahántak.  
*As good as one's word.*—Wa'de ká sachchá.  
*As the case may be.*—Jaisá mauqa' ho.  
*All alone.*—Tane tanhá, Chhará. *What, already!*—Hain, abbíse.  
*Not at all.*—Bíkul nahin. *That is all.*—Bas, faqat.  
*To be all over with one.*—Kám tamám honá.





*Alphabetically arranged.*—Alif be ki tartīb se.

*Almighty dollar.*—Zar; Dunyā parastī.

*To prove an alibi.*—'Adam maujūdgi sábit karná.

*Annexed papers.*—Kághzát malfúfah.

*With open arms.*—Barē tapák se.

*As the matter stands.*—Bahálat-i-maujúdah.

*Apple of discord.*—Amr-i-mutanáze'a; Fasád ki jar.

*Ardent desire.*—Kamál shauq.

*To make oneself at home with* —Betakalluf honá.

*At sight.*—Darshani      *At present.*—Fil hál.

*At first sight.*—Dekh̄te hí.      *At random.*—Altápaltí.

*At times.*—Kab̄hí kab̄hí,      *At all times.*—Har waqt.

*At any rate.*—Jis tarah ho sake, Baharkaif.

*To be at a disadvantage.*—Gháte men rahná.

*At cost price.*—Aslī qímat par, Dámon ke dām.

*At any cost.*—Cháhe jo kharach ho, Cháhe kuch hí ho.

*Above mentioned.*—Mazkúr-i-bálá.

*Bag and baggage.*—Sárá mál matá'; Boryá badhná, Kul asbáb.

*Below the mark* —Kamtar; Unnís, Ghatyá.

*Brand-new.*—Nayá kharidá huwá; Nayá nakor, Bilkul nayá.

*Burn the candle at both ends.*—Fuzúl kharch honá.

*By all odds.*—Bohut ziyádah.

*Backwards and forwards.*—Idhar udhar.

*To go to the bad* —'Aiyáshí men par jáná, Muflis hojáná.

*To strike a balance* —Baqáyá nikálkná.

*To keep the ball a rolling.*—Jári rakhná.

*To strike a bargain* —Saudá tai karná.

*To bark at the moon* —Chand par k̄hák dálná.

*A pitched battle* —Beqá'eda laṛáí.

*To bring to bay* —Apne qábú men láná.

*To keep at bay.*—Dushman ko apne qarīb nah áne dená, Dúr rakhná.

*Be that as it may.*—K̄hair, Baharkaif

*Beginning of the end.*—Ibtadá-i-zawál.

*To beggar description.*—Bayán se jāhar honá.

*To bell the cat.*—Miyáún ko kaun pakre, Námumkin honá.

- To get the better of.*—Sabqat lejaná. *In a body.*—Ikatthá hokar.  
*Bone of contention*—Jhagre ká bá'is; Amr-i-Mutanáze'ah.  
*To be at the bottom of a thing.*—Bání honá.  
*From the bottom of my heart.*—Tah-i-dil se.  
*To get to the bottom of a matter.*—Kisi bát kí tah ká pahunchná.  
*To buy a pig in a poke.*—Ghar ghoṛa naḥás mol, Baghair dekhe  
 kharidná.  
*By all means.*—Beshak, zarúr.  
*By hook or by crook.*—Jis tarah se hosake, Jún tún kar ke.  
*To bear in mind.*—Yád rakhná, Zahn nashín karlená.  
*To bear the brunt of.*—Jokhon uṭháná; Sabse ziyádah saḥtí  
 bardásht karná.  
*To bear the palm.*—Bázi lejaná, Nám paidá karná.  
*To bear false witness.*—Jhúṭhí shahádat dená.  
*To bear the expense of.*—Kharch uṭháná; zerbár honá.  
*To beat about for*—Justjú karná; Sar márná.  
*To beat about the bush.*—Talásh Karná; Her pher kí báten karná.  
*To beat a retreat*—Paspá honá, Muqábile se bhágná.  
*To beat black and blue.*—Márte márte níl dāl dená.  
*To beat one at one's own weapons;*—Miyán ki júti miyán ká sar;  
 Kisi ko khud usí kí dalil se qáel karná.  
*To beat at cards.*—Khilál dená.  
*To beat up and down.*—Máre máre phirná.  
*To beat out of one's head.*—Qáel karná.  
*To break down.*—Chakná chúr hojáná.  
*To break in.*—(Ghoṛa) sadháná.  
*To break into a house.*—Naqab lagáná; Sendh lagáná.  
*To break up.*—Ṭukṛe ṭukṛe kar dálná, Jalsá khatam honá.  
*To break a butterfly upon the wheel*—Zará se kám ke liye baṛi  
 mehnat karná; Makkhi ko top se uṛáná.  
*To break loose.*—Farár hojáná; Chhút jáná.  
*To break priscian's head.*—Beqá'ede bolná, Fársí kí tang torná.  
*To break the ice.*—Mohr khámushi toṛna.  
*To break a jest.*—Mazáq karná.  
*To break open.*—Toṛke kholná.  
*To break upon the wheel.*—Kolhú men pilwáná; Gári phirwá dená.



*Break of day*—Tarká, Subáh, Saverá.

*To bring about*.—'Amal men láná; Karwáná.

*To bring up*.—Parwarash karná, Tálím-o-tarbiat dená.

*To bring down the whole house*.—Tamám házrín jalse se wáh wáh karáná.

*To draw the long bow*.—Mubálegchá karná, Zañal márná; Gap háñkná.

*To fall in one's way*.—Háth lagjáná.

*To fall into the hands of*.—Qabú men parjáná.

*To fall short of*.—Kam honá.

*To fall to loggerheads*.—Lar parná.

*To get about one's business*.—Dafe Dafán honá, Chal dená.

*To get rid of*.—Chhutkárá páná.

*To get the better of*.—Ghálíb áná, Ekkis rahná.

*To give one's self airs*.—Ainṭhná, Itráná, Akarná.

*To give one the go-by*.—Tarah dená, Ighmáz karná.

*To give the lie to*—Jhutláná. *To give way*.—Hár jáná.

*To give up*.—Chhordená.

*To go about one's business*.—Apne dhande lagná.

*To go all lengths*.—Koshish baligh karná.

*To go by the name of*.—Kahláná, Ma'rúf honá.

*To go halves*.—Adhá ádhá karná.

*To go on a fool's errand*.—Be-waqqúf hojáná.

*To hold good*.—Thík baiṭhná, Sádiq áná, Chaspán honá.

*To hold one's own*.—Apní jagah par qáem rahná.

*To keep aloof*.—'Alahdah rahná.

*To keep one's head above water*.—Qarz se barí rahná.

*To keep the wolf from the door*.—Bhukon marne se bachná.

*To keep up appearances*.—Sámán-i-záhirí barqarár rakhná.

*To look blank*.—Ghabrájáná; Baghlen jhánkná.

*To look one in the face*.—Ghúrná; Nigáh miláná.

*Along the road*.—Sarak par, Sarak sarak.

*To make a mess of*.—Gar bar kardená.

*To make figure*.—Nám paidá karná.

*To make up with*.—Suleh karlená.

*To make good*.—Nuqsán bharná; Táwán dená.

- Allotment of revenue.*—Tashkhis-i-jama'.  
*Allow time.*—Mohlat dená, Mí'ád barháná.  
*Allowance to zamindars ousted from their estate.*—Málekána, Haq-i-milkiyat.  
*With much ado.*—Khudá khudá karke.  
*An old almanac.*—Taqwím-i-párina.  
*To make away with.*—Kám tamám kardálná; Lekar bhágjáná; Allam ghallam karná.  
*To make ducks and drakes with one's property.*—Mál uráná, Daulat barbád kardená.  
*To put to the blush.*—Sharmin dah karná, Ghairat diláná.  
*To put up at.*—Thairná, Tikná.  
*To put one's shoulder to the wheel.*—Sahará dená.  
*To run away with.*—Bhagá lejáná, Le bhágná.  
*To run amok.*—Diwáná hojáná.  
*To run foul of.*—Larjáná, Takkar kháná.  
*To run the gauntlet of.*—Sakht nukta chiní kiye jáná.  
*To set at defiance.*—Kuchh nah samajhná.  
*To set at large or to set free.*—Chhor dena, Rihá karná.  
*To set fire.*—Ag lagádená.  
*To set the table in a roar.*—Sári mahfil ko hansá márná ya pharká dená.  
*To set the Thames on fire.*—M'arke ka kám karná; Koí bará kám karná.  
*To set together by the ears.*—Larabhirá dená.  
*To stand in one's own light.*—Apne páon men ap kulhári márná.  
*To take a leaf out of one's book.*—Dúson ki taqlíd karná.  
*To take it ill or amiss.*—Burá mánná.  
*To take one to task.*—Ape háthon lená; Jawáb talab karná; Burá bhálá kahná.  
*To take time by the forelock.*—Mauqe ko háth se nah jáne dená.  
*To take up the gauntlet.*—Birá uthá lená; Muqábela qobúl karná.  
*To take the air.*—Hawá khánejáná.  
*Chip of the old block.*—Jaisá báp waisá betá.  
*Cap to feather days.*—Bach pan ká zamáná.  
*Not to care a bit.*—Kuchh parwá nah karná.



*To let the cat out of the bag.*—Kisí ráz ko fāsh karná.

*To rain cats and dogs.*—Múslá dhár bārish honá; Chhājōn pānī parná.

*To chalk out.*—Kháká banáná.

*To make chalk of one and cheese of other.*—Kisí kī taraf dārī karná.

*To prefer a charge.*—Ilzám lagáná.

*Cheap as dirt.*—Kauryōn ke mol.

*Under any circumstances.*—Khwáh kuchh hī ho.

*To make a clean breast of any thing.*—Sáf sáf kah dená.

*To make a clean sweep of.*—Patrá kar dená; Safáyá kardená.

*To show a clean pair of heels.*—Rafú chakkar honá, Farár hojáná.

*Close at hand*—Nazdík, Qarīb.

*To show the cloven foot.*—Apní zát jatáná; Bad niyatí zāhir karná.

*To give a clue.*—Surāgh dená.

*A cock and bull story.*—Lambí chauṛī kahānī; Jhúṭá qissá.

*To be cock-a-hoop.*—Baghlen bajáná; Shekhi márná, Bankárná.

*Cocked-hat.*—Jarnaili topi.

*To cock or prick up one's ears.*—Kán khare karná.

*To give a Roland for an Oliver.*—Jawáb turkí bá turkí dená.

*To put a false colour on a matter.*—Ghalat ma'ne lagáná; Bāt banákar kahná.

*To comb a man's head.*—Chánd ganjī karná; Khúb márná.

*To call a spade a spade.*—Kharī bāt kahná.

*To call in question.*—Shak karná; E'taráz karná.

*To call one names.*—Gālī dená; Kosná.

*To call to mind*—Yád karná.

*To call to account.*—Jawáb talab karná; Báz purs karná.

*To call over the names.*—Nám banám pukárná.

*To carry matters with a high hand.*—Zulm karná.

*To carry one's point.*—Kám nikál lená.

*To carry anything too far.*—Had se guzarjáná,

*To carry into effect.*—'Amal men láná.

*To carry coals to New-castle.*—Ulṭe bāns barelī ko.

*To cast in a mould.*—Dhálná.

*To cast one in the teeth.*—Uláhná dená; Munh par láná.

*To cast lots.*—Nám nikálná; Qura' dálná.

*To cast in one's lot with one.*—Sharík hál honá.

- „ come of age.—Siyáná honá, Báligh honá.  
 „ come to blows.—Háthápái hojáná; Jútí paizár honá.  
 „ come to oneself.—Hoshmen<sub>en</sub> áná.  
 „ come short.—Kam honá.  
 „ beat down.—Qímat kám karná.  
 „ come to hand.—Milná.  
 „ come to terms.—'Ahd-o-paimán karná.  
 „ come into force.—Jári honá; 'Amaldarámad honá.  
 „ come round.—Sehat páná.  
 „ come home to.—Naqsh kalhajar hojáná,  
 „ come to a stand still.—Band hojáná.  
 „ come to an understanding.—Suleh hojáná.  
 „ come to the point.—Bar sar-i-matlab áná.  
 „ come to the same thing.—Ek hí bát honá.  
 „ come to light.—'Ayán honá, Záhír honá.  
 „ commit to memory.—Hifz karná, Nok zabán karná.  
 „ come in contact with.—Milná, Sábeqá parná.

As the crow flies.—Thík nák ke sámne.

To take up the cudgels.—Apni bát qáem rakhná, Bahs karná,

- „ cut into two.—Do tukre karná.  
 „ be dead against.—Sakht mukhálif honá.  
 „ be up and doing.—Mehnat karná, Kám men<sub>en</sub> lage rahna.  
 „ be better.—Tandrúst honá.  
 „ be well off.—Achehí hálát men<sub>en</sub> honá.  
 „ be badly off.—Tangí se guzar karná.  
 „ be born with a silver spoon in one's mouth.—Potron ká amír,  
 Amír ká bachchá.  
 „ be past cure; past mending, past recovery.—Lá 'iláj honá; Um-  
 maid munqata' hojáná.  
 „ get clear of.—Bach nikalná, Sáf bach jáná.  
 „ be worth while.—Mufid, Súdmand, Laeq honá.  
 „ be a good hand at.—Kisí kám men<sub>en</sub> hoshyár honá.  
 „ be a master of the situation.—Mo'amele se wáqif honá.  
 „ be a nobody.—Ma'múlí ádmí,



- To be at one's best.*—'Orúj par honá.  
*,, be at daggers drawn.*—Jáni dushman honá.  
*,, be at death's door.*—Qarib-ul-marg honá.  
*,, be at home in a subject.*—Kisí kám men máhír honá.  
*,, be at home with a person.*—Kisí shaḡhs se betakalluf honá.  
*,, be at large.*—Azád honá; Chhute rahná.  
*,, be at a loss to understand.*—Samajh men nah áná.  
*,, be one's right hand man.*—Kárguzár shaḡhs honá.  
*,, be at sixes and seven.*—Muntashir paṛe rahná.  
*,, be at one's wits' end.*—'Aql chakkar men honá.  
*,, be in the chair.*—Sadar anjuman banná.  
*,, be in easy circumstances.*—Achohí tarah guzrán honá.  
*,, be in a fair way to do a thing.*—Karne ke qábil honá.  
*,, be in flower.*—Phúl áná.  
*,, be in sight.*—Nigáh ke sámne honá.  
*,, be on the alert.*—Hoshyár rahná.  
*,, be on the look out.*—Dekhṭe rahná, Kḡhyál rakhná, Kisí ke intizár men rahná.  
*,, be out of one's mind.*—Págal honá.  
*,, be out of temper.*—Gḡhusse men honá.  
*,, be within an ace of.*—Bohat nazdik.  
*,, be the order of the day.*—Riwáj honá.  
*,, come off with flying colours.*—Larái se námáwar hokar áná.  
*,, have done.*—Kḡhatam kar chukná.  
*,, do one's best.*—Kḡhúb koshish karná.  
*,, do a thing off hand.*—Faurán kardená.  
*,, do a person in the eye.*—Kisí ko dhoká dená.  
*,, come under reduction.*—Takḡhfif men áná.  
*,, do a thing under the rose.*—Koi kám chhipke karná.  
*,, fall foul of.*—Larái hojáná; Takrár honá.  
*,, fall to the ground.*—Bekár jáná, Rad honá.  
*,, get into hot water.*—Taklíf men paṛ jáná.  
*,, get the better off.*—Sabqat lejána.  
*,, get wind.*—Zabír hojáná; Shohrat pakarná.  
*,, give one a trimming.*—Aṛe háthon lená; Kḡhabar lená

*To give or show a person the cold shoulder.*—Kisí ke sáth rukháí se pesh áná.

„ *go hand in hand with.*—Lázim-o-malzúm honá.

„ *have a thing at one's fingers end.*—Nok zabán honá, Azbar honá, Yád honá.

„ *have a hand or a voice in a thing or to have a finger in the pie.*—Ta'alluq honá.

„ *keep body and soul together.*—Mushkil se guzrán karná.

„ *make amends for.*—Taláfi karná, Nuqsán bharná.

„ *make common cause with.*—Sharík hál honá.

„ *make an example of.*—Dusron ke liye nazír banáná.

„ *make one's escape.*—Bhág jáná

„ *have a narrow escape.*—Bál bál bachná.

„ *make much ado about nothing.*—Muft ki tauba tilláh karná.

„ *make hay while the sun shines*—Chalte daryá men háth dho lená; Mauqe' ko háth se nah jáne dená.

„ *make the best of a bad bargain.*—Gale pare ko nibáhná.

„ *play into the hands of.*—Himáyat karná.

„ *play a double game.*—Munh par kuchh aur píth píchhe kuchh.

„ *put the saddle on the right horse.*—Kisí ko thík ilzám dena, Haq bát kahná,

„ *put a thing down in black and white.*—Tahrír karná.

„ *put a spoke in one's wheel.*—Chaltí gári men roṛá atkáná.

„ *set people by the ears.*—Admiyon ko warghalanná yá Bharkáná.

„ *take into account.*—Ghaur karná.

„ *take the law into one's own hands.*—Kisí ko khud sazá dená.

„ *take one by surprise.*—Kisí ko á lená.

„ *take another person's part.*—Kisí ká sáth dená.

„ *take to one's heels.*—Bhág jáná, Fafirru honá.

„ *take the bull by the horns.*—Himmat karke kisí kám ko karná.

„ *take a fancy or liking to.*—Pasand áná.

„ *take the lead.*—Sabqat lejáná, Age hojáná.

„ *throw dust in one's eyes.*—Ankhon men dhúl dólá, Dhoká dená.

„ *turn over a new leaf.*—Chalan sanwár lená

„ *turn tail.*—Dum dabákar bhágná.

„ *live from hand to mouth.* Mushkil se guzará karná.



*To turn a deaf ear to.*—Kuchh parwā nah karnā, Kān men tel dāl lenā.

„ *turn to God.*—Khudā se rujū' karnā.

„ *blow one's own trumpet.*—Apne munh miyān miṭṭhū bannā.

„ *break one's mind to another person.*—Apnā hāl kisī dūsre se kahñā.

„ *bring a charge home to one.*—Kisī par jurm sābit karnā.

„ *build castles in the air.*—Khiyālī pulāo pakāñā ; Man ke laddū phornā.

„ *burn daylight.*—Waqt zāe' karnā.

„ *change hands.*—Mālik badalnā

„ *shake hands.*—Hāth milāñā ; Musāfah karnā.

„ *dismiss from one's mind.*—Dil se bhulā denā.

„ *feather one's nest.*—Apnā ghar bharnā.

„ *end in smoke.*—Befāedā honā ; Rāegāñ jāñā.

„ *find fault with.*—Ghalti pakāñā.

*Fly in the face of.*—Apne ko nāhaq khatre men dālñā.

*To gain ground.*—Kāmyāb honā.

„ *leave one in the lurch.*—Kisī se musibat men 'alahdā hojāñā, Kisī ko adhar men ehhor denā.

*Penalty for murder.*—Khūn bahā, Qasās, Sazāe qatl.

*To make up one's mind.*—Thāññā, Pakkā irādah karnā.

*In equilibrio.*—Tulā huā, Jachā huā.

*To be not equal to the task.*—Kām ke lāeq nah honā.

*Dishonest transaction.*—Khoṭā mo'amela, Beimāñī kā saudā.

*A devilish cheat.*—Parle darje kā farebī.

*Furnished house.*—Sajā sajāyā ghar.

*Topsy turvy.*—Gaṛ baṛ saṛ baṛ, Tale úpar, Ulat palat.

*Blunt-headed.*—Gobargānesh, Ahmaq.

*Legal tender.*—Chaltā sikkā.

*In spite of the teeth.*—Dhamkī nah mannā.

*To be in one's teens.*—Jawāñ honā.

*To smell a rat.*—Dāl men kálā honā.

*Heads or tails.*—Chit ya pat.

*An answer to the purpose.*—Jawāb bá sawāb, Ma'qúl jawāb

*State prisoner.*—Nazarband, Shāhi qaidī.

*Stagnant-water.*—Rukā-huā pāñī.

### 3. ENGLISH AND URDU PROVERBS.

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- A bad workman always quarrels with his tools.*—Nách nah jáne ángan terhá.
- A bird in the hand is worth two in the bush.*—Nau naqd nah terah udhár.
- A figure among ciphers.*—Andhon men káná rájá.
- A friend in need is a friend indeed.*—Dost wuh jo musíbat men kám áwe.
- A full purse never lacks friends.*—Hot ke sab sáthí; Jiske háth doí uská sab koí.
- A guilty conscience self accuses.*—Chor kí darhí men tinká.
- A light purse is a heavy curse.*—Nádárí sau 'aibon ká ek 'aib hai.
- A little learning is a dangerous thing.*—Ním hakím khatra-i-ján Ním mulláh khatra-i-imán.
- A poor man's voice is never heard against the rich.*—Naqqár khá-ne men tútí kí áwáz kaun suntá hai.
- As gods, so are the worshippers.*—Jaisí rúh waise frishte.
- A stitch in time saves nine.*—Búnd ká chúká ghará qhalkáwe, Waqt ká ek tánká bewaqt ke sau tánkon se behtar hai.
- A constant guest is never welcome.*—Sadá ká mehmán wabal-i-mezbán.
- A clear conscience fears no accusation.*—Pák rah, bebák rah; An rá ke hisáb pák ast az mohásebá che bák. (Per.)
- A king's palace and scarcity of pearls.*—Rájá ke ghar motiyon ká kál.
- An empty door will tempt a saint.*—Muft kí sharáb qázi ko bhi halál hai, Muft rá che guft.
- A contented mind is a continual feast.*—Qaná'at barí daulat hai.
- As the country so the dress.*—Jaisá des waisá bhes,



*A fool's bolt may sometimes hit the mark.*—Andhe ke háth baṭer lagí,  
 Kapút ke huwe sapút.

*A lie has no legs*—Jhút ke páon kahán.

*An ex-magistrate is a little man.*—Utrá shehná mardak nám.

*A living dog is better than a dead lion.*—Sag-i-huzúr beh az birádar-i-dúr.

*A rolling stone gathers no moss.*—Dánwán dol ádmí sadá kḥwár  
 rahtá hai.

*A drowning man will catch at a straw*—Dúbte ko tinke ká sahará.

*A wolf in sheep's clothing.*—Baghal men chhurí munh men rām rām.

*An ounce of prevention is better than a pound of cure.*—Gurbá kush-  
 tan roz auwal beh.

*A boaster and a liar are cousin Germans.*—Jhuṭh ká bhái lihár; Sag-  
 í-zard, birádar-i-shaghál.

*A burnt child dreads fire.*—Dúdh ká jalá chhách ko phúnk phúnk  
 kar pítá hai.

*A sleeping fox catches no poultry.*—Sowe so khowe, jáge so páwe.

*A thousand applicants for one appointment.*—Ek ánár sad bímár;  
 Ek sar hazár saudá.

*A farthing worth old woman, whose shaving costs twopence.*—Damṛí  
 kí burhyá taká sar munḍái.

*After me the deluge.*—Ap dūbe to jag dúbá.

*A man is known by the company he keeps.*—Admí sohbat se pahcháná  
 játá hai, Tukḥm tásír sohbat ká asar.

*A little leak will sink a great ship.*—Jitná chhoṭá utná khoṭá.

*As you sow, so you shall reap.*—Jaisá karoge, waisá bharoge; Az  
 makáfát-i-'amal gháṣl mashau (Per).

*A tale bearer revealeth secrets.*—Ghammáz khole ráz.

*A tyrant's breath is another's death.*—Zálim ká sáns auron ká nás.

*A good paymaster needs no surety.*—Kharí ásámí kí zamánat kyá  
 darkár.

*A pebble and a diamond are alike to a blind man.*—Andhe ke áge hirá  
 aur kaṅkar barábar.

*All the world will beat the man whom fortune buffets.*—Sáin ankhyán  
 pheryán bairí mulak jahán, Tuk jahánkí mehr kí lákhon karen  
 salám.

- An enemy is a perpetual spy.*—Dushman sowē na sone de.  
*A bad thing never dies.*—Abrú gaī phir nahīn āti.  
*All's well that ends well.*—Ant bhalā so bhalā; Kām achchhā hai wuh  
 hi jiskā ma-āl achchha hai, Allāh allāh k̄hair sallāh.  
*A pinch of grain to a famished creature.*—Unt ke munh men zirá.  
*An old dog will learn no tricks.*—Kahīn búrhe tote bhī parhe hai.  
*A good name is better than wealth.*—Jāe lākh rahe sākḥ.  
*Add little to a little and it will be a great heap.*—Phuiyon phuiyon  
 tálāb bhartā hai, Andak andak meshawad bisyār. (Per)  
*Adversity flatters no man.*—Musibat kā koī sāthi nahīn.  
*After meat mustard.*—Khír pichhe khāṇḍ.  
*After death the doctor*—Mare pichhe baid.  
*A pickpocket is the thief's brother.*—Chor kā bhái gaṭh katrā.  
*Amendment is repentance.*—Islāh hī taubā hai.  
*A charitable man is the true lover of God.*—Sakhi Habibullā.  
*A fox should not be of the jury in a goose's trial.*—Choṭ-ṭī kutyā aur  
 jalebiyon ki rakhwālī  
*A friend in court makes the process short.*—Saiyān bhai kotwāl ab  
 ḍar kāhe kā.  
*A gift will make its way through stone walls.*—K̄hudā detā hai to  
 chhapar phār kar detā hai.  
*A golden key opens all locks.*—Sone ki kaṭārī jahān lagī wahīn kārī.  
*A good tongue is a good weapon.*—Zabān-i-sbīrīn mulak gīrī.  
*A Prophet has no honour in his own country.*—Ghar ke pīr ko tel kā  
 malidā, Ghar kā jogī jognā antgāon kā sidh.  
*A young whore, an old saint.*—Nāu se chūhe khāke billī hajko chālī.  
*A good cow may have an ill calf.*—Walī ke'ghar shaitān.  
*Avarice increases with wealth.*—Jún ún murgī moṭī ho, wún wún  
 dum sakore.

## B

- Better give the wool than the whole sheep.*—Sārā dhan jātā dekhye  
 to ādhā dije bānt.  
*Birds of a feather flock together.*—Kunad ham jins bá ham jins par-  
 wāz, Kabútar bá kabútar báz bá báz.  
*Better cut the shoe than pinch the foot.*—Phaṭ parē wuh sonā jisse  
 tūṭen kán.





- Better late than never.*—Na karne se der se karná behtar hai.  
*Buying a pig in a poke.*—Ghar ghorá naḥás mol.  
*Barking dogs seldom bite.*—Jo garajte hain so baraste nahin.  
*Between heart and heart a roadway lies.*—Dil se dil ko ráh hai.  
*Before the whip devil dances.*—Már ke áge bhút náchtá hai.  
*Better to be alone than in bad Company.*—Sohbat bad se akelá bhalá.  
*Blind men should not judge of colour.*—Andhá kyá jáne basant kí bahár.  
*Bend the twig while it is young.*—Kachehá báns jidhar niwáo nivjáe aur pakká kabhí na terhá ho.  
*Bright to sight, hearts delight.*—Ankhon` sukh, kaleje ṭhandak; Dil-i-má roshan chashm-i-má shád  
*By the throat expressed, by the world possessed.*—Bát kahí aur parái húi.  
*Be always in fear.*—Kar tau dar, nakar tau Ḳhudá ke ḵhauf se dar.  
*Beauty is one of God's gifts.*—Husn ḵhudá dád hai.  
*Beauty is potent, but money is more potent.*—Sab men ziyádaḥ husn kí ulfat ká dām hai, Zar wuh hai jiská husn bhí adná ghulám hai.  
*Borrowed garments never fit well.*—Máṅge ke kapre ṭhík nahin áte.  
*Bashfulness is an enemy to poverty.*—Hayá aur muflisí men bair hai; Jisne kí sharam uske phúte karam.  
*Beads along the neck and the devil in the heart.*—Háth sumarní peṭ katarní.  
*Before falsehood truth weeps and dies.*—Jhúte ke áge sachchá ro mare.  
*Beggars breed and rich men feed.*—Janen faqír, khiláen amír.  
*Between two stools he fell to the ground.*—Dubdhá men donon gae, máyá milí, na rām.  
*Better an eye out than always aching.*—Ankh phúṭí, píṛ gaí.  
*Better be unborn than unbred*—Ná ḵhalaf se ná-paid achchhá.  
*Better lose a jest than a friend.*—Aisí haṁsí achchhí nahin jis se dostí men farq áe.

## C

- Chains of gold are stronger than chains of iron.*—Soneke áge faulád naram; Zar bar sar-i-faulád nehí narm shawad (Per.)



*Claw me and I will claw thee.*—Tú mujhko to main tujhko; Man torá háji begoyam to mará háji bego. (Per)

*Cheats never thrive.*—Kát kí hánđí bár bár nahín charhtí.

*Cut your coat according to your cloth.*—Jitní chádár dekho utne pair phailáo.

*Coming events cast their shadows before.*—Honhár birwa ke chikne chikne pát-

*Confide not in him who has once deceived you.*—Ázmúdá rá ázmúdan jehl ast.

*Crooked by nature cannot be straightened by education.*—Lákh tote ko parháyá, par wuh haiwán hí rahá; Khar-i-Tsá agar ba Makká rawad, chún biyáyad hanoz khar báshad. (Per)

*Charity mitigates evil*—Sadqa diyá rad balá,

*Crying out before you are hurt.*—Pesh az marg wá-wailá.

*Count not your chickens before they are hatched.*—Sút na kapás kolí se lattham latthá; Pání men machhlí nau nau tukre hisse.

*Come what may.*—Tawakkal baḡhudá; Jo ho so ho.

*Credit lost is like a broken glass.*—Nahín áwegi gai sákh, cháhe kho mare koi lákh, Ábrú moti kí si áb hai.

*Curse of heaven upon the liar.*—Jhúṭe par ḡhudá ki lánat.

*Curst cows have short horns.*—Ḳhudá ganje ko náḡhún na'de.

*Content is more than a kingdom.*—Was'ate mulk-i-Sulemán ko samajhte kyá hain, Sámne ganj-i-qaná'at ke qaná'at wále.

## D

*Distant drums sound well*—Dúr ke ḡhol suhávne.

*Do as you would be done by.*—An che bar ḡhud nah pasandi bar digrán ma pasand (Per.)

*Do good and care not to whom.*—Neki, aur púchh púchh.

*Do not put off till to-morrow what you can do to-day*—Ájká kám kal par mat ehhoṛo, Kár-i-imroz bafardá maguzár. (Per)

*Darkness under the lamp.*—Chirágh tale andherá.

*Dependents should not be liberal at the expense of others.*—Halwái kí dukán aur dádáji kí fátahá.

*Debt is the worst kind of poverty.*—Qarz se baḡhkar koi muflisí nahín, Dená burí balá hai.

*Diligence is the mother of good fortune.*—Mehnat se daulat miltí hai.





*Difficulties give way to diligence.*—Mehnat se musibat bhágtí hai.

*Dying is as natural as living.*—Marná bar haq hai.

E

*Easy come, easy go.*—Mál-i-muft dil-i-beraham.

*Everything is good in its season.*—Har chíz apne waqt par acchhi hotí hai,

*Empty vessels make much noise.*—Thothá chaná báje ghaná Khar-khar bájen thothé bāns.

*Evil got evil spent.*—Mále harám búd bajáe harám raft.

*Expect not good in return.*—Neki kar, daryá men dāl.

*Every cobbler to his last.*—Jíski bandaryá wuh hí nacháe ; Jiská kám usi ko sáje, aur kare so tálí báje.

*Every man's house is his castle.*—Apne ghar ká har koi bádsháh hai.

*Every cock fights best on his own dung hill.*—Apní gali men kuttá bhí sher hotá hai.

*Every country has its custom.*—Har mulke wa har rasme ; Jaisá des waisá bhes.

*Envy and consciousness are never satisfied.*—Na dekhá kahin hamne táme' ko shákir, Kabhí peṭ zálím ká bhartá nahín hai.

*East and west, home is best.*—Hubbul watan az mulk-i-Sulemán khushtar.

*Even Æsop has no remedy for this complaint.*—Iskí dawá to Luqmán ke pás bhí nahín.

*Every potter praises his own pot.*—Apní chháchh ko koí khaṭṭí nahín kahtá.

*Escaped with life, millions found.*—Ján bachí, lákhon páe.

*Eaten mangoes, sold the seed.*—Am ke ám guṭhliyon ke dám.

*Errors and omissions excepted.*—Bhúl chúk lení doní

*Everybody's business is nobody's business.*—Sájhe kí hāṇḍí chauráhe men phūṭ-tí hai.

*Eat, drink and be merry, for to-morrow you may die.*—Bhog bilás jab tak sáns.

*Early birds pick up the worms.*—Pahle máre so mírí.

*Even a small work needs a large appliance.*—Lomṛí ke shikár ko bhí sher ká sámán cháhiye.

F

- Fair exchange is no robbery.*—'Ewaz ma'awaz gilā nadárad.  
*Familiarity breeds contempt.*—Qadr kho detá hai har roz ká áná jáná.  
*Fore-warned is fore-armed.*—Qatl-al-múzi qabl-al-izá.  
*Fortune knocks at least once at every one's door.*—Kabhi na kabhi kúri ke bhí bhág jágte hain.  
*Free from the cost and care of keeping a horse.*—Gham na dári buz ba khar.  
*Feed the mouth, shame the eyes.*—Munh kháwe áñkh lajáwe.  
*First deserve and then desire.*—Pahle mustahiq bano, píchhe mángo.  
*Fools make feasts, and wise men eat them.*—Hans hans kháiyē phuha<sup>r</sup> ká mál.  
*Fear is one part of prudence.*—Khauf hoshyári ká ek juz hai.  
*Feather by feather a goose is plucked.*—Ek ek karke battakh nuch játi hai, Gorí ká joban chutkiyon men.  
*Feed sparingly and defy the physician*—E'tadál se kháo aur hakím ko tarkháó.  
*Face to face the truth comes out*—Munh dar munh jhút nahin bolá játá.  
*Friends understand one another.*—Hisáb-i-dostán dar dil.  
*For work no use at all, on food a Joe to fall.*—Kám ká na káj ká dushman anáj ká.  
*From flirting comes marrying.*—Hanste hí ghar baste hain.  
*Forbidden fruits are sweet.*—Chorí ká gur mithá, Harám men lazzat hai.  
*Fancy passes beauty.*—Jise piyá cháhe wúh hí subágan.  
*Far away cows have long horns.*—Múe báp ki barí barí áñhken.  
*Follow love and it will flee thee, flee love and it will follow thee.*—Chá, hat ke nám se gadhi ne khet kháná chhor diyá.  
*Forsake not the market for the toll.*—Júon ke káran gudrí nahin chhorí játi.  
*From a bad paymaster get what you can.*—Bhágte bhút ki langoti bhali.

G

- Gather thistles expect prickles.*—Boe per babúl ke ám kahán se kháe.  
*Grey hairs are death's blossoms.*—Dhaule bál maut ká raighám.



*Go forward and fall, go backward and mar all.*—Age jáún tãngen túten, píchhe hatún ánkhén phúten; Idhar khandaq udhar khái; Goyam múshkil wagar na goyam mushkil (Per)

*Good swimmers are oftenest drowned.*—Tairák hí dúbte hain; Gírte hain shahsawár hí maidán-i-jang, men, wuh tíf kyá gire ke jo ghutnon ke bal chale.

*God makes and apparel shapes.*—Ek núr ádmí, hazár núr kaprá.

*Give a dog an ill name and hang him.*—Námí sháh kamá kháe, námí chor márájáe, Shahr men únt badnám, Bad achehhá bad-nám burá.

*Gay dresses everyday, ill clad on holiday*—Sab din changá tehwár ke din nangá.

*Give him an inch and he will take an ell*—Unglí pakarte pahunchá pakarná.

*God's will above all things.*—Marzí Maulá az hamá aulá.

*God on your side, the world on your side.*—Jis kí taraf Rab uskí taraf sab.

*God helps those who help themselves.*—Himmat-i-mardán madade Khudá.

*Great cry little wool.*—Uñchí dukán phíká pakwán, Nám bare aur darshan thore.

*Grapes are sour.*—Angúr khatte hain.

*Good wages, good work.*—Kharí mazdúrí, chokhá kám.

*Great braggers, little doers.*—Shekhí, aur tín káne.

*Grief still treads upon the heels of pleasure*—Falak detá hai jinko 'aish unko gham bhí hote hain, Jahán bajte hain naqqáre wahán mátam bhí hote hain.

*Gone is the goose that the great egg did lay.*—Wuh din gae jab Khálí Khan fákhta uráte the.

## H

*Half a loaf is better than no bread*—Sári na hone se ádhí bhalí

*Handsome is that hadsome does.*—Kám piyará ke chám.

*Haste makes waste.*—Jaldí ká kám shaitán ká, Táolá so báolá.

*Heads I win tails you lose.*—Tumhára mál so hamára mál, hamára mál so hen hen (Laughing), Chit meri aur pat bhí meri.

*Health is better than wealth.*—Ek tandrustí hazár ne'mat.

*He does not know "B" from a bull's foot.*—*Parhe na likkhe nām*  
 Mohammad Fázil,

*He dances to another's piping.*—*Bachhrá khúñṭe ke bal kúdtá hai.*

*He gives twice who gives in a trice.*—*Turat dán, mahá kalyán.*

*He knows who feels.*—*Jiske pair nahín biwái wuh kyá jāne pírḥ*  
*parái.*

*He injures the good who spares the bad.*—*Nikoí bá badán kardan*  
*chunánast, ke bad kardan bajāe nek mardán.*

*Honour yourself and you will be honoured.*—*Apní 'izzat apne háth*  
*hai, Rakhpat, rakhápat.*

*He talks of chalk and I of cheese.*—*Kahen khet kí sunen khalyán kí.*

*Hope sustains the world.*—*Dunyá ba-ummaid qáem.*

*He plays well that wins.*—*Jo jíte usí ká nám khiláí.*

*Hunger makes raw beams relish well.*—*Bhúkh men gular pakwán.*

*He that hath much needs much.*—*Anán ke ghaní tarand, mohtáj tar-*  
*and (Per)*

*He cuts off the hand that feeds him.*—*Jis dáli par baiṭhe usíko káṭe,*  
*Jiskí god men baiṭhná usíki dārhí nochná.*

*He is not fit to hold the candle to him.*—*Kahán Rája Bhoj, kahán*  
*Kāngra telí; Che nisbat khák rá bá álem-i-pák (Per).*

*How long the mother's prayers avail to save her kid.*—*Bakre kí mán*  
*kaḥ tak khair manáegí.*

*He eats defiled meats, because they are sweet.*—*Jhuthá kháe to miṭhe ke*  
*lálach.*

*He who is born in misfortune stumbles as he goes, and though he falls*  
*on his back will fracture his nose.*—*Kambakhtí jo áwe, unṭ charḥe*  
*kuttá káṭe, Muflísí men áṭá gílá.*

*He that diggeth a well shall fall into it.*—*Jo dusre ke liye kuá khodegá*  
*áp hí usmen giregá; Cháh kan rá cháh darpesh (Per.)*

*Harm set, harm get.*—*Jo dusre ká burá cháhegá, uská hí bura hogá*

*Hasty climbers have sudden falls.*—*Daur chale na chaupaṭ gire.*

*He eats much but works little.*—*Kháne ko sher, kamáne ko bakrí.*

*His bread is buttered on both sides.*—*Chuprí aur do do, Uskí ájkal*  
*pánchon ghí men hain.*

*He that always complains is never pitied.*—*Sadá kí hāe hāe koi nahin*  
*suntá.*



*He that goes a borrowing goes a sorrowing.*—Udhār denā aur baīr  
 bisāhna; Apnā denā aur larāī mol lenā.

*He that has God, on his side has every thing.*—Jidhar Maulā udhar  
 Asfuddaula, Jidhar Rab udhar sab.

*He that has no silver in his purse should have silver on his tongue.*—  
 Guṛ nah de to guṛ kī sī bāt to kahe.

*He that has an ill name is half hanged.*—Nakṭā jiyā bure ahwāl

*He that humbleth himself 'shall be exalted.*—Sarfarāzi usīko ho jo  
 Zafar, Apko sabkā khāk pā jāne.

*High winds blow on high hills.*—Jinke rutbe hain siwā, unko siwā  
 mushkil hai

*He that lives longest dies at last.*—Gar zindagī-i-Ḳhizr Masīhā hūī  
 to kyā, hai maut sab ke sāth muqarrar lagi hūī,

*Honesty is the best policy.*—Diyānat dāri barī chiz hai.

*Home is home, though it be ever so homely.*—Hūbbulwatan az mulk  
 i-Solemān khushtar (Lit) *One's native land is more pleasant than  
 the cuntry of Solomon.*

*Honey is not for the mouth of an ass.*—Gadhe ko gulqand; Gadhe  
 ko angūrī bāgh, Gadhe ko khushkā.

*He that lendeth loseth double.*—Udhār dije, dushman kije.

*Hypocrisy pays.*—Jo chale makaṛ se, roṭī khāe shakar se.

*Humility is pleasing to all.*—'Ajezī sab ko piyāri hai, Ḳhushāmad  
 har ke rā guṭṭi khush āyad (Per).

# I

*It takes two to make a quarrel.*—Ek hāth se tālī nahīn bajtī.

*If wishes were horses beggars would ride.*—Marne ko jī chāhe, kafan  
 ka ṭoṭā.

*If you have wealth, you are a man, if not, a wingless bird.*—Zar hai to  
 nar hai, warnā pazāwe kā khar hai.

*It is never too late to mend.*—Abhī kuchh nahīn gayā; Yeh kām  
 abbhī sanwar saktā hai, Abhī yeh kām apne hāthon men hai.

*If one man is too strong, two are match for him.*—Ek kī dāru do, aur  
 do kī dārū chār.

*Idleness is the root of all evil.*—Kāhelī sab burāiyon ki jar hai.

*If a man once falls, all will tread on him.*—Marte ko máren Sháh Madár.

*If the cap fit wear it.*—Bázár kí gálí jisne suní usne khái.

*It costs more than it is worth.*—Sonese gharáwan manhgí.

*It is best to have two strings to one's bow.*—Gájar kí pongí bají bají nahín tor khái.

*If the sky fall, we shall catch larks.*—Jab báwá marenge to bail bá-tenge.

*It is hard for an empty sack to stand straight.*—Wuh bhalá mánas kaisá jiske pás nahín paisá.

*It is hard to sit in Rome and fight with the Pope.*—Daryá men rahná aur magar-machh se bair.

*It is not lost that comes at last.*—Subah ká bhúlá shám ko áwe to bhúlá nahín kahlátá.

*It is an ill wind that blows no body good.*—Be faiz ádmí kisé kám ká nahín.

*If we cannot do as we wish, we must do as we can.*—Piyásá kúe ke pás jātá hai, kuá piyáse ke pás nahín átá.

*In a calm sea every one is a pilot.*—Larái ke ba'd sab bahádur, Abhí phúlí phúlí khá rahe ho.

*I do not keep dogs that bark at me.*—Merí billí aur mujhíko míyáún.

*In Rome do as Romans do*—Jaisá des waisá bhes.

*Impossible means and conditions.*—Na nau man tel hogá na rádhá náchengí.

*It is no use crying over spilt milk.*—Ab pachtáe kyá hot hai, jab chirýán chug gaín khet.

*In for a penny, in for a pound.*—Jahán sau wahán sawá sau, Okhlí men sar diyá to músloñ se kyá dar.

*If rich be not elated if poor be not dejected.*—Ae kí khushí na gae ká gham, Sáwan hare na bhádon súkhe.

*It will be all the same a hundred years hence.*—Chár din kí chándní aur phir andherí rát.

*If God be with us who can be against us*—Allah meharbán. to kul meharlán; Alláh yár to berá pár; Dushman che kunad cho mehr-lán báshad dost (Per)



*It is no secret what is known to three.*—Bát kahí aur paráí húí.

*It is true that all men say.*—Bajā kahe jise 'ālam use bajā samjho.

*It is a good horse that never stumbles.*—Kaunsā đarađht hai jise hawā nahín lagi, Kaun hai jis se ghaltí nahín hotí.

*It is no small conquest to conquer yourself.*—Bare mūzī ko mārā, náfs-i-ammārā ko gar mārā.

*It takes a thief to catch a thief.*—Wali ko wali pahchantā hai, Wali rá wali meshanásad (Per); Chor jáne chor kí sár.

*It is always the cat that did it.*—Astabal kí balá bandar ke sar.

J

*Jack of all trades, but master of none.*—Har fan maulá har gun adhúra.

*Jesting lies bring serious sorrow.*—Hañsí ká ghar lađái.

K

*Kindness is lost upon an ungrateful man.*—Gadhe ká khiláyá páp na pun.

*Keep your breath to cool your broth.*—Apne jhopre kí khaír manáo.

*Kind words bring back the kind echoes.*—Hai yih gumbad kí sadá jaisí kaho waisí suno.

*Kit after kid.*—Tuđhm tásir sohbat ká asir.

*Killing two birds with one stone.*—Ek panth do káj.

*Kindness like grain increases by sowing.*—Nekí kar bhalá ho, Saudá kar nafá ho

*Keep a thing seven years and you will find a use for it.*—Burá betá aur khotá paisá sabhí na kabhí kám átá hai, Dáshtá áyad bakár—Garche báshad sar-i-már (Per).

L

*Let one alone.*—Jitná chháno utná hí kirkirá.

*Let by-gones be by-gones.*—Mare murde mat ukháro, Guzashtá rá salwát, á-indá rá ehtiyát. (Per.).

*Lookerson see more than players.*—Khiláryon se tamáshái ko ziyádah dikhái detá hai

*Lost time is never found again.*—Gayá waqt phir háth átá nahín.

*Love is blind.*—Ishq andhá hai, Manbháe to dhelá supári hai.

*Like master like man*.—Jaisá áqá waisá naukar.

*Let sleeping dogs lie*.—Bhiron ke chhatte ko mat chhero.

*Like father like son*.—Báp pe pút, pitá par ghorá kuchh nahín to thorá thorá.

*Look before you leap*.—Dekhkar páon rakkho; soch cháhiye ágház men, Soche bashar ánján Samajhkar kám karo.

*Liars should have good memories*.—Darogh go rá háfezah na báshad (Per)

*Little good, little care*.—Gáe na bachchí nín-dáwe achchhi.

*Love me love my dog*.—Majnún ko Lailá ká kuttá piyará hai.

*Let the skin go not the farthing*.—Chamrí jáe par damrí na jáe.

*Lock the stable door when the steed is stolen*.—Sánp gayá hai níkal ab lakír pitá kar.

*Life and misery began together*.—Har bashar ke sáth hí ranj-o-alam paidá huá, Jo huá paidá yahán báchashm-i-nam paidá huá.

*Like Hunt's dog, he would neither go to church nor stay at home*.—Dhobí ká kuttá ghar ká na ghát ká.

*Like me, God bless the example*.—Alláh re main, Wáh re main

*Love well, whip well*.—Khiláe soneká niwála, dekhe qahr ká nazar.

*Love levels all inequalities*.—Maqám-i-ishq men sháh-o-gadá donon barábar hain, (yeh bát 'ishq-i-Zalekhá se hogai tasdíq).

# M

*Making mountain of a mole hill*.—Súi ká pháorá banána, Mail ká bail banána.

*Man proposes, God disposes*.—Má dar che khiyálem, falak dar che khiyál. (Per) Gháfil insán kí tadbír se kyá hotá hai, Wuh hí hotá hai ke jo hukm Khudá hotá hai.

*Money makes the mare to go*.—Dám karáe kám, Sakhi ká berá pár lagta hai, Rupae ká sab khel hai

*Misfortune overtook his first venture*.—Sar mundáte hí ole pare.

*Misfortunes seldom come alone*.—Muflisí men áta gíla.

*Mind your own business*.—Tujhko parái kyá pari apní naber tá.

*Money begets money*.—Rupai ko rupaiyá kamátá hai

*Might is right*.—Jiskí láthí uskí bhains; Jiskí teg uskí deg.



*Man's devil is man.*—Admí ká shaitán ádmí.

*Many go out for wool and come home shorn.*—Chobe gae chhabbe hone, dúbe hí ho áe.

*Manners make the man.*—Bá-adab, bá-nasíb.

*Men learn by experience.*—Admí kuchh khokar hí síkhtá hai.

*Murder will out.*—Khún sar par chaḥkar boltá hai, Páp ubhre par ubhre.

*My mind to me a kingdom is.*—Apne dil ke sab bádsháh hai.

N

*No living man all things can.*—Dunyá ká kám kisne kyá tamám,  
 Kár-i-dunyá kase tamám na kard (Per)

*Nor kill a snake, nor break your stick*—Sánp mare na láthí ṭúṭe.

*Not even bran in the house, and the son wants lollipops.*—Ghar men nahín dāne buṛhyá chalí bhunāne; Ghar men nahín búr aur beṭa mánge motí chúr.

*Necessity has no law.*—Algharaz ním majnún; [Lácharí men bichár nahín.

*Nearer the church the farther from God.*—Makke men rahen par haj na karen.

*Necessity is the mother of invention.*—Hájat sab kucheh karáo.

*Neither fish nor flesh nor good red herring.*—Adhá títar, ádhí baṭer.

*Never scald your lips with another man's porridge.*—Bát cháhe jo apní to dusre ká na pi pání.

*Now a cart upon boat, now in cart a boat*—Kabhí gáṛí náó men, kabhí náó gáṛí men.

*No gains without pains.*—Sewá kare so mewá kháe, Jahán ganj wahán ranj.

*Nothing ask nothing have.*—Be mánge mán bhí bachche ko dúdh nahín detí.

*No money no swiss,*—Be zar 'ishq ṭain ṭain.

*No before no behind.*—Áge náth na píchhe pagghá.

*No rose without thorns.*—Jahán gul hai, wahán khár hai.

*Nothing venture nothing have.*—Be háth pair hiláe kuchh nahín miltá.

*No smoke without some fire.*—Tá nabáshad chízake mardum na go-yand chíz há (Per) Ág bin dhuán nahín.



*Never defy a fool.*—Ahmaq ká muqábelá kare so bhí ahmaq.

*None are so blind as those that won't see.*—Koí áñkh ká andhá, koí hiye ká andhá.

*Never carry two faces under one hood.*—Do rangí chhor de yak rang hojá.

*New lords, new laws.*—Nai nai hákim, nai nai báten.

*No fence against ill fortune.*—Tadbír kharí rotí hai taqdír ke áge.

*No one has seen to-morrow.*—Kal kisne dekhi.

*No one knows where the shoe pinches like the wearer.*—Moze ká gháo miyán jáne yá páon.

*No striving against the stream.*—Pání ke áge pár nahín bándhte.

*No wisdom like silence.*—Sabse bhalí chup.

*No joy without money.*—Dhan bin mangal kahán, Hot kí jot hai.

*No secrets but between two.*—Niklí hoton charhí kothon.

*No riches like sobriety.*—Parhezgári barí daulat hai.

*Nothing is impossible to a willing mind.*—Shauq ke rúbú koí chíz náó mumkin nahín.

*Nothing shall vivid for ever.*—'Aqbat ke borye kisne baṭore hain.

*Not to let the grass grow under one's feet.*—Nák par makkhí na baiṭhne dená.

## O

*Observe which way the wind blows.*—Dekhye únt kis kal baiṭhe.

*One good turn deserves another.*—Is háth de us háth le.

*On crusts of bread abroad he'll rouse, fattered and torn he'll come back home.*—Tukre kháe din bahláe, kapre pháre ghar ko áe.

*One lie makes many.*—Jaise ek jhút waise saú jhút.

*One beats the bush and another catches the hare.*—Ande sewe koí bachehe lewe koí; Dukh bharen bí fáḳhtá aur kauwe mewá kháen.

*One man's meat is another man's poison.*—Kisí ká ghar jale koí tápe.

*Oil and truth will come uppermost at last.*—Sach ká bol bálá, jhút ká múnḥ kálá.

*One slays another pays.*—Karjée dárhí wálá, pakrajée mún-chhon wálá; Kare koí, bhare koí.

*One does the work and another gets the name.*—Náná ke tukre kháwe dádá ká potá kahláwe.



*One does the work and another has the pay*—Náche kúde bándrá  
mál madáří kháe.

*Of two evils choose the least*.—Nangí bhalí ke chhínke páon.

*One sheep follows another*.—Bheryá chál hai

*One story is good till another is told*.—Akelí kahání guṛ se mīṭhí.

*Out of the frying pan into the fire*.—Chúlhe se nikál bhár men jhon-  
ká, Ásmán se girá khajúr men atká

*One scabbed sheep will mar the flock*.—Ek machhlí sáre táláb ko  
gandah kartí hai.

*One man's fault is another man's lesson*.—Tázi mára turkí kánpá.

*Oppression causeth rebellion*.—Zulm se bagháwat hotí hai.

*One swallow does not make a summer*.—Akelá chaná bnár nahín;  
phor saktá.

*Old head on young shoulders*—Peṭ men dáphi,

*Old men are twice children*.—Sáṭhá so páṭhá; Pír-i-nábáligh.

P

*Penny and penny laid up will be many*.—Paisá paisákar ke máyá  
jurtí hai

*Penny in pocket is a good companion*—Paisá gánth ká yár sáṭh ká.

*Penny wise pound foolish*.—Asharfyán luten koelon par mohar

Kisán bheli de ganná nah de.

*Patience is bitter, but its fruit is sweet*.—Sabre talkh ast walekin bare  
shirín dárád.

*Pride will have a fall*.—Bare bol ká sar níchá.

*Practice makes perfect*.—Kár bakasrat.

*Puff not against the wind*.—Ásmán ká thúká munh par átá hai.

*Practice what you preach*.—Khudrá fazíhat digrán rá nasíhat (Per).

'Alim be 'amal na bano, Dúsrón ko nasíhat ápkó fazíhat.

*People living in glass houses should never throw stones*.—Súp bole  
to bole, ehhalní kyá bole jismen bahattar ehhed; Kamzorí aur  
már kháne ke lachebhan.

*Peasants are fools if they invite hawks to dinner*.—Billí aur dúdh kí  
rakhwálí.

*Prettiness dies quickly*.—Chár din kí cháñdní phir andherí rát.

*Prevention is better than cure*.—Qatlal múzí qablal ízá.

*Possession is nine parts of law*.—Alqábiz-o-dalilul mulk.



*Procrastination is the thief of time.*—Tāl matol waqt ká chor; Lárá lerí ká yár kabhí na utre pár.

*Poor folks have a poor kindred.*—Bin paise yár dúlhá bane ádhi rát ko.

*Pride goes before destruction and a haughty spirit before a fall.*—Ta-kabbur Azázíl rá khwár kard, Bazindán-i-lánat gariftár kard

## Q

*Quit not certainty for hope.*—Ádhí ehhor sári ko jáwe, aisá dúbe tháh na páwe.

*Quick at meat, quick at work.*—Chárú so bhárú.

## R

*Rich men have no faults.*—Daulat men dágħ nahín lagtá.

*Riches have wings.*—Daulat ke pair hote hain, Chár din kí chándñl hai.

*Rome was not built in a day.*—Hatelí par sarson nahín jamtí, Teí dekho tel kí dhár dekho, Dhíre dhíre sab kuchh hojátá hai.

*Repay not virtue but vice.*—Nekí barbád gunáh lázim; Khiláe ká nám nahín ruláe ká nám hai.

*Reduced to poverty but still affects the pomp.*—Rassí jal gaí par bal na gayá.

*Regal honours have regal care.*—Fíkr har kas baqadr-i-himmat-i-ost (Per).

*Reserve the master blow.*—Ustádí ká nuktá nahín batáná cháhiye.

*Roses have thorns.*—Gul ke sáth khár hai.

## S

*Sad hours seem long* —Aiyám musíbat ke to káte nahín kat-te, Din 'aish ke gharyon men guzar játe hain kaise.

*Service is no inheritance.*—Naukrí khálájí ká ghar nahín hai, Naukrí arand kí jar hai.

*Silence answers much.*—Ek chup sau ko haráwe.

*Society moulds men.*—Kharbúze ko dekhkar kharbúzah rang pakar-tá hai.

*Solid worth is not sullied by slander.*—Khák dále chánd nahín ohhuptá.

*Something is better than nothing.*—Phúl nahín pankhrí hí sahí; Bhágte bhút kí langotí bhali.



*Spend and God will send.*—Shakkar khore ko Khudā shakkār hi detā hai.

*Sorrow will pay no debt.*—Diye ka pāp diye se kaṭe.

*Strength is increased by concord.*—Ek aur ek giyārā, Do chūn ke bhī bure hote hain.

*Satan finds mischief for idle hands to do.*—Baithā banyā kyā kare, Is koṭhī ke dhān us koṭhī kare.

*Set a thief to catch a thief.*—Chor jāne chor kī sār, Walī rā walī meshanāsad (Per).

*Silence gives consent.*—Nīm ṭar rāzī, Alkhāmoshī nīm razā. (Per).

*Sleep is like the death.*—Soyā aur muā ṣarābar.

*Small cheers and great welcome.*—Mān kā pān hī bohat hai.

*Sooner said than done.*—Ek boli tīn kām.

*Spur not a free horse to death.*—Chalte bail ke ár mat lagáo.

*Standing pools gather filth.*—Faqir chaltā aur pānī bahtā behtar hai.

*Stow and steady wins the race.*—Istaqlāl wálā áhístā chalkar bázi lejátā hai; Der áyad durust áyad.

*Spare the rod and spoil the child.*—Bachche ko máro nahīn to bigar jāegá; Bachche ke wáste tambīh lāzmī hai.

*Sadness and gladness succeed each other.*—Shádī ghamī ká joṛ hai.

*Since he cannot be revenged on the ass, falls upon the pack saddle.*—

Kumhār par bas na chalá, gadhaiyā ke kán ainh diye.

*Speak when you are spoken to, come when you are called.*—Fúchhen jab bolye, buláwen jab jáíye.

*Six of one and half a dozen of the other.*—Wuh hī tīn bisí wuh hī sáth.

*Small cost great show.*—Kam kharch balá nashīn.

*Small wit, great brag.*—Chhotá munh baṛī bát.

*Still waters run deep.*—Dhírā so gambhírā.

*Straining at a gnat and swallowing a camel.*—Gur kháen aur gul-gulon se parhez.

*Sue a beggar and a catch a louse.*—Baglá mare paṅkh háth áe Nangá khará ujār men “hai koí kapre le.”

*Success makes the fool wise.*—Ban parē par ahmaq bhī dánā hotā hai

*See what airs he gives himself.*—Dekho menḍkī ko bhī zukām huá.

*Sweep before your own door.*—Tujhko parái kyā paṛī apnī naber tū.

*Stake not thy head against another's hat.*— Begāne shagún ke wāste  
 apní nāk nahīn kaṭāte.

T

*Tell a lie and stick to it.*— Wuh hī murghe kí ek táng.

*Take care of the pence, the pounds will take care of themselves.*— Chul-  
 lú chullú jo sādhe, háthí duāre bāndhe.

*The chamber of sickness is the chapel of devotion.*— Dukh men bar ko  
 sab bhajen sukh men bhaje na koe.

*The cheap buyer takes bad meat.*— Mānhgā roe ek bār sastā roe bār  
 bār; Arzān ba 'illat, garān ba hikmat (Per).

*The dust raised by the sheep does not choke the wolf.*— Bher ki lát  
 ghuṭnon tak.

*The further we go, the further behind.*— Age daur, píchhe chhor.

*The voice of the people is the voice of God.*— Zabān-i-khalq ko naq-  
 qāra-i-khudā samjho.

*To hunt with the hound and run with the hare.*— Chor se kahe chori  
 kar, sáh se kahe jāgtā rah.

*The fox knows much, but more that catches him.*— Ser ko sawā ser  
 maujūd hai.

*The liberal owner gives, the steward sorely grieves.*— Dātā de, bhandārí  
 ká peṭ phāṭe.

*The pannier jumped without the ox, who ever saw such a para-  
 dox.*— Bail na kudā kúdí gaun, yih tamāshā dekhe kaun.

*The goat was killed, but the eater was not pleased.*— Murghí kí ján  
 gāi, khāne wāle ko mazā bhī na áyá

*The priest sees no farther from the temple.*— Mullá ki daur masjid  
 tak.

*The iron something bad, the smith something of a rough.*— Kuchh lohā  
 khoṭā, kuchh luhār khoṭā.

*The butcher looked for a knife, when he had it in his mouth.*— Dhan-  
 dorā shahr men laṛkā baghal men.

*The miser is better than the liberal prevaricator.*— Sakhí se sūm  
 bhalā jo turat de jawáb.

*Truth begets hatred.*— Sachhí bát Sádulla kahen, sab ke man se utre  
 rahen.

*Too many cooks spoil the broth.*— Do mulláon men murghí harám.



*To see your bracelet in your arm needs no looking glass.*—Hath kangan ko ársí kyá hai.

*To have a colt's tooth in one's mouth.*—Sing kátákar bachhron men milná.

*To err is human.*—Admi hí se bhúl hotí hai; Banda bashar hai.

*The boughs that bear most hang most.*—Jitná phale, utná jhuke; Jhukte hain saḥhí waqt-i-karam aur ziyádah; Nehad sháḥh-i-pur mewá sar bar zamín (Per).

*The cat loves fish, but she's loth to wet her feet.*—Kám ; chor niwále házir.

*The leopard shall lie down with the kid*—Sher bakrí ek ghát pání píte hain.

*There shall no evil happen to the just.*—Sánchez ko áñch nahín, Sach ká bol balá.

*The secret things belong unto God.*—Ghaib kí ḡhabar Kḡhudá jáne.

*To stroke with one hand, stab with the other.*—Sar sahláe, bhejá kháe.

*Thief threatens the constable.*—Ultá chor kotwál ko dāñte.

*The skin may go but not the farthing.*—Chamrī jáe par damrī na jáe.

*Temperance is the best physic*—Parhez sab se barí dawá hai.

*There is more craft in daubing than throwing dirt on the wall.*— Sáísí 'ilm daryá hai.

*To set the Thames on fire.*—Asmán par theglí lagáná.

*The cat dreams of tripe.*—Billí ko ḡhwáb men ohhíchhre hí nazar áte hain.

*Though the wolf may lose his teeth, he never looses his inclinations.*—Chor chori se jáe, herá pherí se na jáe.

*The biter bit*—Chor ke ghar men mor.

*The course of true love did not run smooth.*—Ashqí ḡhálá jíká ghar nahín.

*The rich are always fleeced.*—Bhains ke pás dúdh kisne chhorá.

*The desperate man, all things can.*—Martá kyá na kartá.

*The nearer the church the further from God*—Makke men rahen par haj na karen.

*The proof of the pudding is in the eating of it*—Bámon jíme hí



patyáe; Andhá jab ánkhen páe tab hí patyáe.

*The master's eye makes the mare fat,—Khetí khasam setí.*

*There are men and men, as every stone is not a gem.—Admí admí antar, koí hirá koí káñkar.*

*Throwing pearls before swine.—Andhe ke áge roe, apne nain khoe ; Bhains ke áge bín bajáe, bhains pañi paghráe.*

*There is no iron so hard, but rust will fret it.—Mushkil-i-nest ke ásán nashawad, Mard báyad ke hirásán nashawad.*

*The worth of a thing is best known by the want of it.—Cháhat se qadr hai.*

*The person of an ambassador is inviolable.—Elchí ko kyá zawál.*

*The belly teaches all arts.—Pet sab kuchh karátá hai.*

*The belly is not filled with fair words.—Chikní chupñi báton se pet nahín bhartá.*

*The best is best cheap.—Kam kharch bálá nashín.*

*Two dogs strive for a bone and a third runs away with it.—Do lañen, tisrá le ure.*

*Tit for tat.—Jaise ko taisá.*

*To-morrow comes never.—Kal kisne dekhí.*

*To quarrel with ones bread and butter.—Bharí tháli men lát márná ; Lagí rozí chhorna.*

*Too much of one thing is good for nothing.—Bohtáyat sab chíz kí burí.*

*Trade is the mother of money -- Banaj rupai ká ghar hai.*

*Trade knows neither friends nor kindred.—Bháon na jáne bhái.*

*Thousands of applicants for one appointment.—Ek ánár sad bímár, Ek sar házar saudá.*

*Two of a trade seldom agree.—Ham peshá hásid hameshá; Buwad ham peshá bá ham peshá dushman (Per).*

## U

*Uneasy lies the head that wears a crown.—Kothí wálá roe, chhappar wálá soe; Jitní daulat, utní hí musíbat.*

*Use the means and trust to God for the blessing.—Háth pair hiláo, Khudá barkat degá.*

*Union is strength.—Band mutthí lákh barábar.*

*Use makes perfectness.—Kartá usiád na kartá shágird.*



W

*Walls have ears.*—Diwār ke bhī kán hote haín; Diwār ham gosh dárád (Per)

*Where there is a will there is a way.*—Jo-índá yábindá.

*Waste not want not.*—Na zae' karo na mohtáj ho; Isráf men iflās hai.

*When all men say you are an ass, it is time to bray.*—Panch kahén billí to billí hí sahí.

*What is in the pot will come out in the plate.*—Nái, nái, bál kitne, jijmán sab áge hí áe játe haín.

*Wake not a sleeping lion.*—Sotí rár mat jagáo.

*When God pleases, it rains with every wind.*—Jab áwe barsan ká cháo, pachhwá gíne na purwá báo.

*When one door shuts another opens.*—Ek dar band hazár dar khule.

*When the cat is away, the mice will play.*—Charágh gul pagrí gháeb.

*Whom a serpent has bitten a lizard alarms*—Sánp ká kaṭá russí se dare.

*We will bear the stink, if it brings in the chunk.*—Dudhári gáe kí lát bhí bhali.

*Working night and day turns a man into an oilman's ox.*—Rát din ká pilná teli ká bail baná detá hai.

Y

*You cannot pound an ass into a horse.*—Gadhá píṭe ghorá nahín hotá.

*You must spoil before you spin.*—Admí kuchh kho hí kar síkhtá hai.

*Your schemes wont take here.*—Apki dál yahán nahín galegí.

*You are a fool full standard weight.*—Tum kore chális sere ho.

*You may play and sing, the bridegroom lacks that thing.*—Wuh hí dhák ke tín pát.

*You cannot kill a dog with a bone.*—Láton ke dev báton se nahín mánte.

*You had rather go to mill than to mass.*—Tú gadhí kumbár kí tujhe ráam se kauthi.

*Your eyes withdrawn, your property gone.*—Ankh bachí mál doston ká.



## CHAPTER III.

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### IMAGINERY INTERVIEWS.

Before giving any Imaginery Interviews in this Chapter it is better to make a few remarks as to the Indian mode of salutation, addresses, etc., for the information of European officials for whom this book is intended.

In the first place it must be pointed out that as in writing, so in conversation, in the Urdu language, there are various modes of salutation and addressing people but to simplify matters they may be summed up as follows:--

The Indian words of salutation for superiors are:—"Adáb, Arz, Taslimát, Arz, Salám," all being used in the same sense as "Good Morning, Sir". Of course, the Indians have not different words of salutation for different periods of the day, as there are in the English language.

The Indian words for enquiring after health, equivalent to "How do you do," or "How are you" are:—"Mizáje Mubáarak Mizáje Sharíf, Mizáj Aqdas, Mizáje 'Alí, and Mizáje Latíf," and are answered by such phrases as "Shukr hai, Achchhá hún Fazle Eláhí se bahut achchhá hún," meaning respectively:—"Thanks I am well, "or" By the grace of God I am quite well."

Persons of superior rank, in which officials are included are addressed as "Janábe 'Alí; Janábe Wálá; Hozúre 'Alí; Hozúre Wálá Janáb, Hozúr," etc., all being used in the same sense as the English "Sir." The other forms of addressing elders such as "Qibla-o Ka'ba", and the like, have been omitted for the simple reason that they are very seldom used with officials.



In the course of conversation, to save a repetition of the foregoing words, and for the English "you," the words "Ap" or "Hozúr" are always used when talking to superiors or officials as a mode of respect.

The words "Tú" and "Tum" are used respectively in the case of menials and subordinates, though it is more polite to use the word "Ap" in the case of the latter.

It is necessary for Europeans to use the words "Ap" and "Janáb" in the course of conversation with Indian gentlemen, as it is a courteous way of addressing them.

The Indian mode of introduction is not the same as that of Europeans, though the latter method is getting much in vogue in the present day among the English educated class of Indians. In Indian etiquette, one requiring the introduction of another gentleman to himself, uses this phrase:—

"Apkí ta'rif kíjye" (indicating the man he wishes to be introduced,) which literally translated reads, "Will you please define this gentleman."

On this the friend introduces the gentleman to the enquirer, after which both of them salam each other and shake hands. If the person introduced happens to be known to the man whom he is introduced to, or *vice versa*, by name, then some such remarks are exchanged as:—"Mujhe ápse niyáz hásil karne ká azhad shauq thá, meaning, "I was extremely anxious to have an opportunity of making your acquaintance."

In the case of the introducer having commended the man introduced to the enquirer in terms of praise, and the latter passing on the compliment, the response would be, "Yeh to áp apní hí ta'rif karte hain, main kis lá,eq hún" signifying, "Thus he defines himself, what ability have I?"

On receiving a present they would remark "Apne kyon taklíf kí." "Why did you trouble?" or "Iskí kyá zurúrat thí?" "What was the necessity of this?"

Indians use the following phrases announcing the arrival of important personage, or one superior to them,

Wuh kal yahán pur raunaq-afroz hongē, yá tashrif láenge  
“They will arrive here to-morrow.”

When enquired of regarding their place of residence they refer to it as “Bande ká gharíb khána,” meaning “Your servant’s poor house,” but when enquiring regarding another’s residence the term “Janáb ká” or “Apká daulat khána” would be used meaning “Your honour’s” or “Your wealthy house.”

In ascertaining the name of another gentleman, the Indians use the phrases, “Apká ism mubárak,” or “Ism sharíf,” meaning “What is your blessed name” or “noble name.”

In asking to be excused the phrase is “Mo’áf kíjye” meaning “Please excuse me.” This phrase is also used in the sense of “I beg your pardon” in the case, say, of a man who happens to come in other man’s way and clashing with him.

Muhammadans are divided into four respectable classes, namely. “Shaikh, Saiyad, Mughal and Pathán. They are respectively addressed as Shaikh Saheb or Shaikhjee; Saiyed Shaheb or Mír Saheb; Mirzá Saheb or Aghá Saheb; and Khan Saheb.

Officials should be careful to adopt the correct address in each instance, for to address a gentleman of one class by the address relating to another is insulting. Of course, Govt. titles apply generally

All Mahomedan literary or religious titles are general among all the abovementioned classes such as Mauláná, Maulvi, Háfiz, Munshí, Sháh, Qárí, Mutawalli, Qázi, Muftí and Imám, with the addition of Sáheb or Jee to each excepting Mauláná, as Maulvi Sáheb, Maulvi Jí, Háfiz Sáheb, Háfiz Jí, Munshi Sáheb, Munshi Jí etc.

The word Mauláná or Maulvi indicates religious leaders or theologians, thoroughly conversant with the Arabic language and the tenets of Islám.



But in the present day the title of Maulvī is given by courtesy to English educated Mahomedans, holding responsible posts in the Government Service.

The word Háfiz means a man who has learnt the holy Qurán by heart.

Munshi indicates a person conversant with the Urdu and Persian languages.

Sháh is a title given to the holy men of the Mahomedan community though in the Panjab Saiyeds are also called Shah.

The saint class of Mahomedans are called Peerjee or Peerzádah Saheb.

Qarí means a man who can recite the Qurán in a melodious tone.

Mutwalli means a manager of a mosque, shrine, etc.

Qázi means a judge, but in the present day it is also used to indicate the priest at a marriage ceremony.

Mufti indicates a theologian who can pronounce religious commands according to the tenets of Islám.

Imám jee or Imám Sáheb is the leader of the prayers.

There are so many castes among Hindus that it is very difficult to classify all of them, but the most common modes of address among them are as follows:—The priest class or Brahmans are Pandat Saheb or Pandat jee. The commercial class, Lala Saheb or Rai Saheb. The Agriculturist class Chaudri Saheb, and the members of Sikh and Ohhatri communities are Sardár Saheb and Thákur Sáheb respectively. Chaudhri is also the title of the head of a village, the market, the butchers and other labouring classes.

## A FEW COLLOQUIAL SENTENCES.

Ap kahán se tashríf láe hain—Where do you come from ?

Yih ápká akhláq hai, jo áp aisá farmáte hain—You are so good as to say so. ( Lit ) It is only through politeness that you say so.



Apkā ism sharíf kyá hai,—What is your name ?

Bande ká nám.....hai.—My name is so and so.

Apse milkar main bohat khush huá,—I am very glad to see you.

Apse milne ká mujhe bohat shauq thá. I had a great desire to see you.

Khudá háfiz, Fiṭamánilláh—Farewell, Adieu.

Hozúr ki Zát is mulk men ghanímat hai.—The country is happy in possessing a man like yourself.

Apne mehrbání ki, Apne nawázish farmái—You have done me a favour.

Main to ápe milkar phúlá nahín samátá hún—I am overjoyed at meeting you.

Apkí muláqát se wuh khushí húi ke kabhí ná húi thí.—Meeting you gave me the greatest pleasure, I have ever had.

Muddat se ápe niyáz hásil nahín huá—It is a long time since I had the pleasure of seeing you.

Ap ke mizáj men bará takalluf hai—You are too formal.

Apke akhláq to mujhse bayán nahín hosakte—I am highly sensible of your politeness.

Bhalá yih kyá zikr hai—Do not mention it.

Tashrif rakhye, Karam kíjye or Baithye—Please sit down.

Ap ko barí jaldí hai.—You are in a great hurry.

Mújhe kuchh aisá hí zarúri kám hai—I have some urgent business.

Main ápká bohat mamnún hún—I am much obliged to you.

Afsos hai ke ap kuchh bhí nah thaire—I am sorry your visit has been so short.

Bhalá yih to farmáie ke ab ap se kab níyáz hasil hogá.—Well, Sir, when shall we have the pleasure of seeing you again.

Dekhye phir bhí milne áiyegá—Mind you come and see us again.

Taslim, ap ko barí taklíf húi—I thank you for your pains.

Arz karneki íjázat cháhtá hún, Guzárish hai—I beg leave to say.





Yih mere qayás se báhar hai—It is beyond my comprehension.  
Mujhe khúb yaqín hai ke iski ek bát bhí sach hí nahín .....  
I am sure there is not a word of it true.

Merí samajh men to yih nahín átá hai—I can from no conception of it.

Ap kyá dil-lagí kar rahe hain.—Are you joking ?

Ají wáh ! Ap bhí hansí karte hain Pshá ! You are joking !

Kyá yih yonhí hai.—Is it really so ?

Kyá yih mumkin hai.—Is it possible ?

Yih námumkin hai.—That is impossible.

Main shart kartá hún jo yih sahíh ho.—I will bet if it is true

Mujhe is mo'ámele hí se inkár hai.—I deny the fact.

Yih kisí aur se kahyegá.—Tell that to some body else.

Yih banáí húi bát hai.—It is a fabrication,

Tumhen kisí ne bahká diyá hoga.—You have been imposed upon.

Mehrbání karke yih to farmá, iye ke wuh kám kyá hai, agar mere lá,eq ho to main házir hún.—Will you be good enough to tell me what your business is and if I can do anything for you I am ready to do so.

Agar main házir hun to ápká kuchh harj to na hoga— If I come, I trust, I will not be in your way.

Itní muddat tak ap kahán rahe.—Where have you been so long?

Ab main ijázat cháh tá hún—I want your permission to go now.

Mujhe andesha thá ke sháyad ápse niyáz hásil nah ho—I was afraid lest I should not have the pleasure of seeing you.



## INTERVIEWS.

## DEPUTY COMMISSIONER AND A RAIS.

Rais—Adáb 'arz

D. C.—Salám, Mizáj Sharíf.

R.—Shukr hai, main achchhí tarah hún.

D. C.—Apke 'iláqe men fasl waghaira <sup>1</sup> kí kyá hálát hai ?

R.—Khudá ke fazl <sup>2</sup> se mere 'iláqe kí nahrí<sup>3</sup> wa cháhí<sup>4</sup> zamínon kí paidáwár<sup>5</sup> 'umdá hai, magar bārání<sup>6</sup> zamínon kí paidáwár kí halat achchhí nahín hai. Agar páneh sāt roz men bārish hogáí to unko dekhut kuchh fá'edá pahúnchegá

D. C.—Apke iláqe men kísi-qismkí bímari to áj kal nahín hai ?

R.—Mere iláqe ke ba'z dehát, men mausmí bukhár kí shikáyat hai, aur ba'z bilkul mahfúz <sup>8</sup> hai. Mauze' <sup>9</sup> Khánpur men sirf ek yá do tá-'ún ke kes hogae hai.

D. C.—Ap wahán uske inse-dád<sup>10</sup> kí kyá tadbír kar rahe hai.

Rais.—Good Morning, Sir

D. C.—Good Morning, How are you ?

R.—Thanks, I am quite well.

D. C.—What is the condition of crops, etc. in your 'iláqa ?

R.—By the grace of God the produce of lands irrigated by canals and wells in my iláqa is good but the produce of those irrigated by rains is not good. If it rains within the next five or seven days it will do them much good.

D. C.—Is there any disease now prevalent in your iláqá ?

R.—In some of the villages of my iláqa the seasonal fevers are prevalent, and some are quite free from all diseases. There have been one or two cases of plague in the Khanpur village alone.

D. C.—What steps are you taking there for stamping it out ?

Footnotes.—(1) Waghaira Etcetera (2) Fazl Grace (3) Nabri Irrigated by Canal (4) Cháhí Irrigated by wells. (5) Paidáwar Produce (6) Bārání Irrigated by rain (7) Dehát Plural of Persian word "Deh" a village, Villages. (8) Mahfúz Free, Lit Safe. (9) Mauza' (Arabic word used in Urdu.) A Village (10) Insedád Stamping out, Lit Prevention.



R.—Jis waqt mujhe wahān par bīmārī kī khabar hūī, main ne Civil Surgeon Sahib ko ittalā' di,<sup>1</sup> jinhon ne fauran<sup>2</sup> ek Hospital Assistant wahān ta'ināt farmā-di-yā<sup>3</sup> hai, aur main ne bhī ek Hindostānī Hakīm ko wahān bhej di-yā hai, kūnyke Dāktarī'ilāj ko log pasand nahīn karte, aur gāon kī safāī<sup>4</sup> kā intizām karā-di-yā hai.

D. C.—Dāktarī'ilāj se ādmī kyon gurez karte<sup>5</sup> hain, hālān-ke<sup>6</sup> woh nihāyāt 'umda hotā hai. Jo ādmī bīmar hon, unko tand-rust ādmiyon se 'alahdah rakhnā chāhiye, aur makānāt bhī sáf rahne chāhiyen.

R.—Hozūr, wāqē'i dāktarī'ilāj zūd asar<sup>8</sup> aur nihāyāt 'umda hotā hai, lekin chūnke ādmī 'amūman<sup>9</sup> jāhil hote hain unke dilmen Dāktarī'ilāj ke bāre men kuchh aise shukūk<sup>10</sup> pargae hain ke nikal nahīn sakte aur isliye wuh us se nafrat<sup>11</sup> karte hain. Hozūr kā yih khiyāl, ke bīmāron ko tandruston se ālahdā rakhnā chāhiye, haqīqat men. nihāyāt<sup>12</sup> 'umda hai aur main koshish karūngā ke log is par 'amal karne lagen, kyūnke ismen unkā hi fī'eda hai.

R.—As soon as I heard of the plague case I informed the Civil Surgeon who at once deputed a Hospital Assistant to visit the village, and I have sent a native physician there too, because the people do not like medical treatment, and arrangements have been made for the cleanliness of the village.

D. C.—What is the cause of the men not liking the medical treatment, although it is most beneficial? The men, who fall ill, must be kept separate from those who are healthy and their houses should be kept clean.

R.—Sir, No doubt, the medical treatment cures speedily and is the best, but, as the people are generally ignorant, they have got such doubts regarding the Medical treatment that no one can get them out of them, and therefore they are averse to it. Your idea that the sick should be kept aloof from the healthy is, no doubt, a good one, and I shall endeavour to impress on their minds to do so, for it is to their advantage.

Footnotes—(1) Ittalā'dena To inform (2) Fauran At once (3) Ta'ināt farmānā To depute (4) Safāī Cleanliness (5) Gurez-karnā Not liking it To escape or shun (6) Hālānke Although (7) Wāqē'i No doubt (8) Zūd-asar Speedy (9) 'Amūman Generally (10) Shukūk Plural of 'Shak' Doubts (11) Nafrat Aversion (12) Haqīqat-men No doubt, In fact.



## A DISTRICT OFFICER ON TOUR.

## 2.—Interview with a Cultivator.

## MULAQAT SAHIB ZILA AUR KASHTKAR

S. Z.—Tum kaun ho, aur kis gáon men rahte ho ?

K.—Hozúr main ek káshtkár hún, aur Mubárakpur men rahtá hún ?

S. Z.—Tumháre gáon men kaun Zaildár hai ?

K.—Hozúr, Hamáre gáon men Lachhman Singh Zaildár hai.

S. Z.—Wuh kaisá ádmi hai ?

K.—Hazur, wuh achchhá ádmi hai, lekin áj kal báhamí nizá'<sup>1</sup> ke há'is, wuh ek faujdári ke muqadme men muhtelá <sup>2</sup> hai.

S. Z.—Tumhen muqadme ka kuchh hál ma'lúm hai ?

K.—Hozúr, Lachhman Singh aur Bhawání Singh chachere bhái<sup>3</sup> hain. Lachhman Singh ká ek maweshyon ká gher<sup>4</sup> thá, Bhawani Singh ne bhí apne maweshí<sup>5</sup> usmen rakhne cháhe, aur ákhir-kár<sup>6</sup> jhagrá hogayá aur Bhawání Singh ne nálísh dá,er kar dí.<sup>7</sup>

D. O.—Who are you ? In what village do you live ?

C. Sir, I am a cultivator and live in Mubarakpur.

D. O.—Who is the zaildar of your village.

C.—Sir, Lachhman Singh is zaildar in our village.

D. O.—What sort of man is he ?

C.—Sir. He is a good man, but he is just involved in a criminal case owing to family quarrels.

D. O.—Do you know anything about the case ?

C. Sir, Lachhman Singh and Bhawani Singh are cousins. The former had a cattleshed and the latter also wanted to keep his cattle in it, which Lachhman Singh did not allow and consequently a quarrel arose and Bhawani Singh has lodged a complaint.

(1) Báhamí nizá', Family quarrel (2) Muhtela Involved.  
(3) Chachere-bhái, Cousins (4) Gher, Cattle-shed (5) Maweshi Cattle  
(6) Akhirkár, At last (7) Nálísh dá,er karná, To lodge a complaint



S. Z.—Kyá iská báhamí <sup>1</sup> tasfiya <sup>2</sup> nahín hosaktá.

K.—Hán, Hozúr, faislá hosaktá hai, aur isíliye Salsí <sup>3</sup> kí bát chit <sup>4</sup> ho rahí hai, our yaqín hai ke suleh <sup>5</sup> hojáwe.

S. Z. Main yih sunkar khush huá. Tumháre gáon kí is sál paidáwár kyá hai?

K. Hozur, Makáí, Gihún, Chaná, Bájra, Jawár, aur Til.

S. Z. Is sál kí paidáwár kaisí húi?

K. Hozúr, Paidáwár achchhí húi, Rabí kí fasl rupai men das áná húi, magar dhánon kí fasl ko bārish kí kamí se bohút nuqsán huá, aur uskí paidáwár rupai men sirf chhah áná húi.

D. O.—*Can't this be amicably settled..?*

C. *Yes, Sir, it can be settled and that is why there is some talk of arbitration and it is believed that the matter will be compromised.*

D. O. *I am glad to hear this. Can you tell me the products of your village this year?*

C. *Sir, Maiz, wheat, gram, millet, jawár, and seesamum.*

D. O.—*How much was the out-turn this year?*

C. *Sir, the out-turn was good, the Rabi crop being ten annas in the rupee, but the rice crops have suffered much owing to the insufficiency of rains, its out-turn being only six annas in the rupee.*

### 3.—A Deputy Commissioner and a Tehsildar.

D.C.—Tahsildar Sahib, Salam, Apkí Tehsíl men fasl kí kyá hálát hai?

D.C.—*Salam, Tahsildar Sahib, What is the condition of crops in your Tahsil?*

(1) Báhamí, Amicable. (2) Tasfiya, Settlement. (3) Salsí, Arbitration (4) Bát-chit, Talk. (5) Suleh, Compromise.

P.—Hozúr, merí Tahsil men fasl-í-kharíf achchhí húi, aur hál kí ghair waqt<sup>1</sup> kí bārish se kahín kahín fasl ko nuqsán pahunchá hai, lekin ba'z jagah men Rabí kí tukhmrezi<sup>2</sup> ko zarúr fá,edá huá hogá.

D. C.—Main ummaid kartá hún ápkí Tahsil men kisi qism kí bímárí na hogí

T.—Tahsil ke junúbí<sup>3</sup> hisse men kisiqadar bímárí hai. Tá'ún ba'z dehát men phír chamak gai hai, magar ham log tíke<sup>4</sup> kí tadbíren kar rahe hain, aur ummaid hai ke wuh jald dafa' hojá,egí aur phailne nah páegí.

D. C.—Zaildar, jo hál men muqarrar hue hain, wuh kaisá kám kar rahe hain?

T.—Chand Narain aur Chandi Pershad, do non Zaildar, jo Hozúr ne hál men muqarrar kiye hain, musta'dí se aur achchhí tarahse kám kar rahe hain, magar puráne ádmí jinko ápne chashm númái kí thí wuh muqaddemat<sup>5</sup> faujdári men Polis ko, aur málguzári ke wusúl karne men jo mere muta'alliq hai mujhko madad dene men usí tarah ghaflat aur láparwái karte

T.—Sir, In my Tahsil there has been a fine kharif crop, and unusual rain lately, which in some parts has done harm, in others will have benefitted Rabí sowings.

D. C.—I hope there is no disease prevalent in your Tahsil?

T.—There has been little disease in the South of the Tahsil. Plague is re-appearing in a few villages but we are taking measures for inoculation, and hope to stamp it out before it spreads.

D. C.—How are the Zaildars recently appointed performing their duties?

T.—Chand Narain & Chandi Pershad, two of the Zaildars, you recently appointed, are working willingly and well, but the old men you warned before are as careless and indifferent in helping the Police in Criminal cases and Revenue collections under my

Notes.—(1) Ghair waqt Unusual (2) Tukhmrezi Sowing (3) Janubi Southern. (4) Tika Inoculation (5) Muqaddemat Plural of Muqadma—Cases.





jaisi ke wuh pahle kar te the. Ek muqadme men unmen se ekne dānistā<sup>1</sup> ek mashhūr dākū ko chand dīnon ke liye panāh dī jiskā subūt baham pahunch saktā hai.

D. C.—Apne us se kuchh bāz purs<sup>2</sup> kī.

T.—Hozūr, main kyā kar-saktā thā. Merī rāe men agar Hozūr us ko mo'attal karden<sup>3</sup> to munāsib hai, isse dusron ko 'ibrat<sup>4</sup> hogī.

D. C.—Kyā naī Sarak bannā shurū' hogāī haī.

T.—Nai Sarak ke wāste jo Mobarakpur se Rajgarh tak banegī zamin milgāī hai, aur chūnke mazdūr nahīn milte, isliye chūhṛe aur chamār uskā kām karenge.

D. C.—Apko mahsūl ābpāshī<sup>5</sup> kī wusūlyat<sup>7</sup> men to kōī diqqat<sup>6</sup> nahīn hoti ?

T.—Hozūr, Mahsūl ābpāshī ke wusūl karne men ziyādah diqqat hoti jātī hai, kyūnke Mohakme Nāhar ke Patwārī hamen pūretaurse ittalā' nahīn dete, aur ba'z auqāt<sup>8</sup> ek hi ādmī kā nām chand kheton ke pānī dene par likh dete hain, bālānke

control as they were before. In one case one of them deliberately harboured a notorious dacoit for several days of which proof can be given.

D. C.—Did you take him to task about this ?

T.—Sir, What could I do ? In my opinion, it would be proper if you will suspend him as a lesson to others.

D. C.—Has the construction of the new Road commenced ?

T.—The new road from Mubarakpur to Rajgarh is being made. Land has been acquired, but only sweepers and menials will work on it as labour is difficult to get.

D. C.—Do you find any difficulty in the collection of Canal Abiāna (Water rate) ?

T.—Sir, Canal-abiana is becoming more difficult to collect owing to Canal department Patwaris not giving us sufficient information and some-times noting a man who has had several fields irrigated when he has not been able to give

Notes.—(1) Dānistā Deliberately (2) Bāz-purs-karna. To take one to task (3) Mo'attal kardenā To suspend. (4) 'Ibrat, Lesson (5) Mahsūl ābpāshī Canal Water rate (6) Wusulyat Collection (7) Diqqat Difficulty. (8) Auqāt Plural of waqt-Times.

paní us ádmí ko milá bhí nahín hai. Is se shikáyát, aur nárázgí paidá hotí hai

D.C.--Kya ápka tamam A'mlá. i-Tahsíl thík taur se kám kar rahá hai? Kyá koi unmen aisá bhí hai jo yahánpar muddat se ho aur uskí tabdílí kí zarúrat ho?

T.—Qánúngo sust hai lekin agar woh cháhe to kám karsaktá hai, woh apní tabdílí cháhata hai magar abhí mustahiq nahín hai. Ek aur Moharrir yahánpar ehah sál se hai aur khás khás logon ká tarafdár<sup>2</sup> hai main cháhata hún ke uskí jagah men ek nayá ádmí miljáe.

D. C.—Qánún Intaqál-i-Arázi Panjab ká yahán ke logon par kyá asar huá hai.

T.—Go kisi ko nuqsán bhí pahunchá ho, lekin ziyádah tar is qanún se fá,eda hí huá hai.

D.C.—Yih ek dilehasp mazmún hai, main ispar phir ápse bahas kárungá. Is waqt mere pás kám ziyádah hai, Salám. Main cháhata hún ke páñch baje shám ko áp mere sáth shahr kí gasht ko chalen.<sup>3</sup>

the water. This leads to complaints and unpleasant feelings.

D. C.—Are all your Tahsil. Amla doing well? Have any been here too long and require transfer.

T.—The Kanungo is lazy, but can work well if he likes, he wants a transfer but has not yet deserved it. Another Moharrir has been here six years and is too partial to certain classes. I should like a fresh man in his place.

D. C.—How has the Land Alienation Act affected the people here.

T.—It may have been injurious to some persons but on the whole the Act has done much good.

D. C.—It is an interesting subject and I shall like to discuss it with you later. For the present I am busy, so Good Morning, and I will expect you at 5 p. m. to go round the town with me.

(1) Shikáyát Plural of Shikáyat Complaints. (2) Tarafdár Partial. (3) Gasht ko chalna—To go round.



# TAHSILDAR AND COLLECTOR.

## The Land Alienation Act.

Tahsildár.—Adáb 'arz.

Collector.—Táhsildár sáhib, Salám, Apká mizáj achchhá hai.

T.—Shukr hai, achchhá hún, aur hozúr ke ján-o-mál<sup>1</sup> ko do'á detá<sup>2</sup> hún.

C.—Bará afsos hai ke bārish kí kashish ho rahí hai.

T.—Hozúr m'alúm nahín Khudá ko kyá manzúr<sup>4</sup> hai, sāt áth sál se yehí hál hai, ke ek sál bhi púrā samá<sup>5</sup> nahín huwá.

C.—Hán, beshak, ta'ajjub kí bát hai, aur mushkil yih hai, ke Intaqal Arázi ke Akt ke ba'd koí mauqa' nahín milá jis se ma'lum hosaktá ke wuh Akt kaiá sábit huwá.

T.—Hozúr, Is Akt se Sarkár ki kyá gharaz thí ?

C.—Faqt yih gharaz thí ke puráne Zamíndár, zará'at pesha<sup>6</sup> qaumon aur qadím<sup>7</sup> khándánon ke qabze se zamín nikalkar, tajárat pesha<sup>8</sup> logon ke pás nah chali jáwe.

T.—Good morning, Sir.

C.—Tahsildar Sahib, Good Morning. How do you do ?

T.—Thanks, Sir, I am quite well, and pray for your health and wealth.

C.—It is much to be regretted that rain does not fall.

T.—Sir, the same condition has been for the last seven or eight years, so much so that not even a single prosperous harvest has been reaped, and one cannot say what is the will of God.

C.—Yes, certainly, it is most astonishing, the difficult phase of it being that since the Land Alienation Act has come into force, there was no fair opportunity of testing the working of the said Act.

T.—Sir, what was the intention of the Government by passing this Act ?

C.—The only object that Government had in view was that lands belonging to the old zamindars, the Agricultural classes, and the ancient families should not be allowed to pass out of their hands into those of the money-lending classes.

(1) Jan-o-mál Health and Wealth. (2) Doá dená Pray.  
(3) Kashish ho rahí hai. Does not fall. Lit. Keeping away.  
(4) Manzúr Will. (5) Púrā-Samá Prosperous harvest. (6) Zará'at pesha, Agricultural. (7) Qadím, Ancient. (8) Tajárat pesha, Money-lending.

T.—Hozúr Sarkar ká ismen kyá harj<sup>1</sup> thá ? Mo'amele<sup>2</sup> kí wusúli<sup>3</sup> men ásání hojátí.

C.—Tahsildár sáhíb, Sarkár kotáh andesh<sup>4</sup> nahín hai, ke faqat<sup>5</sup> isí bát ká khayál kare ke mo'amela jaldí se wusúl hojáwe. Sarkár bohut dúr kí sochti hai. Apne khyál nahín kyá ke pichhle do sál menáp hí kí tahsil men do Bohre qatal ho-chuke hain, aur is sál dakaityán bhí pandra bís húi hain. Iská kyá sabab<sup>6</sup> hai ?

T.—Sab log yih bayán karte hain ke yih donon Bohre súd bohut lete the aur apne apne gáon ka aksar raqba<sup>7</sup> unhon ne kharíd liyá thá ?

C.—Kyá qímat dekar kharídá thá ?

T.—Hozúr nahín, Qímat dekar yih log nahín kharídté. Sau do so rūpaiya Zamíndár ko zarúrat ke waqt dedete hain, aur us se len den shurú' kardete hain. Jo kuchh wuh jins<sup>9</sup> waghaira dete hain uskí qímat kam lagáte hain aur kuchh tol men kamí karte hain, súd dar súd<sup>10</sup> har sál barh tá rahtá hai, natíja yih hotá hai ke zamíndár ko khabar

T.—What harm did the Government see in this ? This should have made the revenue collections easier.

C.—Tahsildar Sahib Government is not narrow minded. It does not only think that its revenue should be quickly collected, but has more for reaching objects in view. Don't you know that within the last two years, two Bohras were murdered in your own Tahsil and there have 15 or 20 dacoities been committed this year ? How do you account for this ?

T.—All the people say that these two Bahras were very exacting usurers and they had thus purchased almost all the land of their respective villages.

C.—Did they pay anything for it ?

T.—No Sir, these people do not pay anything as consideration. They advance as loan 100 or 200 rupees to a Zamindar in time of his need, and open accounts. Whatever the Zamindar repays them in kind, they take it at a reduced rate and then weigh it somewhat less. The compound interest goes on increasing every

Footnote—(1) Harj Harm (2) Mo'amela Revenue (3) Wusúli Collection (4) Kotah-andesh Narrowminded (5) Faqat only (6) Sabab Cause (7) Raqba Lands Lit Area (8) Len-den Shuru' karná To open accounts (9) Jins Kind (10) Sud dar sud Compound interest.



bhí nahín hotí aur sau do so ke pánch chár sál men chár pánch so hojáte hain. Phir wuh dabá dabáyá har sál báqí nikál<sup>1</sup> tá rahtá hai, kuchh sál ba'd qarza hazáron se bhí barh játá hai. Sarkár kí 'adálaton se agar nilám ná-manzúr<sup>2</sup> bhí hogayá tau bhí wárant gariftári,<sup>3</sup> mil sakta hai. Zamindár apní 'izzat ke khauf se zamín bench-detá hai.<sup>4</sup> Kuchh sáhúkár targhíb detá hai ke main kyá zamín ap boungá, Chaudhri, tú hí, boe jáíyo. Zamindár is dáo men ájáte<sup>5</sup> hain aur do so rupai ke qarze ke 'ewaz<sup>6</sup> hazáron kí zamín unke qabze se nikal játi hai. Do sál ke ba'd jab zamindár hasbdilkhwáh<sup>7</sup> lagán nahin detá to sáhúkár usko 'adálat se bedakhl kará detá hai.

year, with the result that this 100 or 200 rupees in four or five years become four or five hundred rupees, and the Zamindar does not even know it. Thus burdened the poor Zamindar strikes the balance every year and after some years more this loan is augmented over thousands of rupees. If the sale of his property be not sanctioned by the Courts, the money-lender can obtain on arrest warrant. The Zamindar to preserve his honour sells his land. The money-lender induces him to do this by saying, "Chaudhri, I will not till the land myself, but you will go on cultivating it as at per- without any difference. The Zamindar thus yields to these soothing words and the result is that for this paltry sum he parts with his land valued at thousands of rupees. After two years when the zamindar is unable to pay the rent agreed to, the Sahukar ejects him by the help of the Court.

C.—Tahsildár sáhib, Khayál karo ke agar aisí misálen har ek gáon men chális pachás hojáwen to yih bedakhl shuda log kyá lám karengé ?

C.—Tahsildar Sahib, Consider for a moment if 40 or 50 cases like this occur in a village, what work will the zamindars, thus dispossessed, do?

(1) Báqí nikálná Strike the balance. (2) Nilám Auction Not Sanctioned (3) Giriftári Arrest (4) Targhíb dena To induce (5) Dáo men ajáná To yield to soothing words Lit To be deceived (6) Ewaz For this, In lieu of (7) Hasb d ilkhwah Agreed to, Lit According to desire.

T.—Hozúr, yá chori kareṅge, yá rá-te lúṅge, yá Banyon ko qatal kareṅge.

C.—Natíja yih hogá ke tamám mulk men hal chal machjáwegí, aur sarkár kahán kahán inti-ám kártí phiregí.

T.—Hozúr, Ab main samjhá ke sarkár kí gharaz is Akt se kyá thí. Filhaqíqat aisí shakal hojáti to mo'amele kí wusúki to dar kinár, intizám hí mushkil hojátá. Sarkár ne bohut waqt par intizám kyá.

C.—Kuchh intaqálat aur rajastaryán ápkí tahsíl men kam huín.

T.—Hozúr, Ab to daswán hissa bhí nahín rahá

C.—Ab sáhúkár qarza dete hai.

T.—Hozúr, Bohút kam.

C.—Zamíndáron ká kuchh haraj to nahín hai?

T.—Hozúr, Bohút haraj nahín huá, kyunke jab gáon men ek já rahná thairá, to zarúrat ke liye thorá bohut qarz ab bhí miljátá hai. Hán fozúl kharchí<sup>1</sup> ke liye, shádyon aur mautah<sup>2</sup> par bohut kharch karne ke liye

T.—They will either steal, and rob people or kill Banias.

C.—The result of this will be that there will be a disturbance all over the country and the Government will find it difficult to overcome it.

T.—Sir, I have now understood what was the object of the Government by the passing of this Act. Indeed if this sort of affairs were allowed to continue, it would have been very difficult for the Government to rule, nothing to speak of the collections of Revenue. The Government safeguarded themselves in time.

C.—Was there any decrease in transfers and registrations in your Tahsil?

T.—Sir, There is not a tenth part of them now.

C.—Do the money-lenders now lend money?

T.—Sir, Very little.

C.—Do the Zamindars suffer in consequence?

T.—Sir, Not much; because when they have to live in a village together, the Zamindars can possibly still get some loan at the time of need. But one is unable to get a loan for extravagance, or spending more on marriage or death



muqadme bázi<sup>1</sup> ke liye ab qarza nahin miltá. Agarhe kaí sál se khushksáli<sup>2</sup> hai magar mo'amela bhí wusúl hojátá hai.

C.—Nand Lál Tahsildár ham se kahtá thá ke Zamindáron ko sakht taklíf hai ?

T.—Hozúr, Wuh qaum<sup>3</sup> ká Banyá hai, uske báp ne Choharpur kí bohut sí zamín súd men Zamindáron se lelí thí,<sup>4</sup> aur ab wuh ruk gayá, isliye kahtá hogá, warna is Akt se nuqsán kisí tarah ká nahin huá. Is se to Zamindáron ko fá,eda hi pahunchá hai. Main to khud qaum ká Zamindár hún. Mujhse ziyádah wuh kab wáqif hosaktá hai. Uske bháiyon ne to jinmen se ek Vakíl aur ek Munsif hai, is Tahsíl ke Zamindáron ko bohut bahkáyá ke is Akt se Sarkár ká mansha hai ke rafta rafta tumhári milkiyat chhínle. Magar sewáe chand sáhúkára karne wále Zamindáron ke aur kisí ne unkí bát ko nahin suná.

C.—Tahsildár Sáhib. ham bohut khush hue ke Sarkár ká mansha purá hogayá. Salám, ab áp rukhsat hon. Ham bare din<sup>5</sup> ke ba'd ápki tahsíl men phir áwenge.

occasions or for litigation purposes. Though there has been drought for the last several years, there is felt no difficulty in Revenue collections.

C.—Nand Lal, Tahsildar, was speaking to me that Zamindars suffer very much.

T.—Sir, He is a Bania by caste his father had acquired most of the Choharpur lands from the Zamindars simply for interest and now the spoliation has been stopped, he must therefore be telling so, otherwise the Act has not proved injurious at all. It has resulted in relief to the agriculturists. I am myself a zamindar by caste. Nand Lal, cannot know more than I do. His two brothers one a Pleader, and the other a Munsif tried to impress on many Zamindars of this Tahsil that the object of the Government by this Act was to gradually snatch their lands. With the exception of a few money-lending Zamindars no one else paid any attention to what they said.

C.—Tahsildar Sahib, I am very glad to find that the object of the Government has been fulfilled Good morning, Now you may go. I shall again come to your Tahsil after the Christmas holidays.

(1) Muqadmebázi. Litigation. (2) Khushksáli Drought  
(3) Qaum, Caste (4) Lelená To have acquired (5) Barádin Xmas.

# New Limitation Act.

C.—Tahsildār Sāhib main dekhtā hūn ke jab main pahle āyā thā uske ba'd āpkī Tahsīl men achchhī bārish hogāi hai. Main yaqīn kartā hūn is se kuchh nah kuchh fa,edā fasal ko pahunchā hogā.

T.—Hān Hozūr, bārish hogāi hai. Magar ole<sup>1</sup> bhī pare the aur tahsīl ke ba'z gāon men tīdyen bhī āī thīn magar, do non se kuchh aisā bohot nuqsān nahīn huā. Is bārish kī wajah se 'umda paidāwār kī ummaid hai, basharte ke<sup>2</sup> fasal par kōī aur āfat arzī-o-samāwī nah āwe.

C.—Main yih sunkar bahut khush huā. Waq'e agar ab bārish nah hotī, to aur ziyāda garānī hojātī. Hān Tahsildār Sāhib, ham picchhlī martaba āpse ek bāt pūchhnā bhūl gae the. Apko ma'lūm hai ke Sarkār ne mī'ād kā jo Akt nayā banāyā hai aur tīn sāl ke bajāe chhah sāl kī mī'ād kardī hai, kiyā yih akt āpkī rāe men Zamīndāron ke liye mufīd sābit hogā.

T.—Hozūr, Agar ijāzat ho to sach sach 'arz karūn. Merī rāe men to yih Akt fuzūl hai. Kaunsal wālon ne yih sochā ke is sāl kā kyā kām dikhāenge, chalo yih Akt hī pās kar do.

C.—Tahsildar sahib, since my last visit to your Tahsil I find you have had some good rain. I believe it has done some good to crops.

T.—Yes, Sir, by the grace of God we have had some rain. There was a fall of hails, and locusts also visited some parts of the Tahsil, but no damage was done by either. Owing to these rains a good yield is expected, provided the crops do not suffer from any other calamity of the season.

C.—I am very glad to hear this. Indeed if it had not rained now, prices would have gone up higher still. Well, Tahsildar Sahib, I forgot to ask one thing from you on the last occasion. You know of the New Limitation Act passed by the Government changing the old three year limit to 6 years. Will it be useful to the Zamindars in your opinion?

T.—Sir, If you kindly permit me, I will speak frankly. In my opinion this act is useless. The Legislative Council thought something of this sort, "What



Aur andeshá hai ke agar isí tarah Saheb log fozúl Akt pás karte rahe to natíjá kyá hogá. Inhen to káhlí baiṭhe kuchh nah kuchh karná huá, mulk ko khwáh zarúrat ho yá nah ho.

C.—Tahsildár Sáhíb, Aisá nah kaho yih gustákhí kí bát hai. Yih Akt Saheb Fanánshal ne banáyá hai.

T.—Hazúr, Kisí ne banáyá ho, lekin is se fá,eda kyá hosak-tá hai. Kyá tín sál kí mí'ád kam thí. Ab bajáe tín sál ke eh-hah sál tak súd dar súd charhtá jáwegá.

C.—Is se adálaton ká kám kam hojáwegá.

T.—Hozúr kis tarah kám kam hogá? Faqat pahle tín sál kuchh farq paregá, phir wuh hí chakkar lag jáwegá.

C.—Hamárí bhí 'aql chakkar men hai, par ham kuchh kah nahín sakte.

T.—Hozúr, yih Akt fozúl hai, sach púchhye to nah kuchh fá,eda aur nah kuchh aisá nuqsán.

C.—Achohhá, Salám.

T.—Hozúr, Adáb. Khúdá Hozúr ko salámat rakkhe, jo ra'iyat ká is qadar khayál rakhte hain.

work would we show this year. Let us pass this act." I am afraid that if Sahebs go on passing such useless acts what will be the result. They had to do something while idling, whether it be necessary for the country or not.

C.—Tahsildar Saheb, Do not say so, it is a matter of impertinence. This Act has been framed by the Financial Commissioner.

T.—Sir. Whoever he may be who made it, but it is very doubtful whether it will do any good. Was the three year limit a short one? Now in place of three years the compound interest will accumulate for six years.

C.—This will decrease the work of the Courts.

T.—Sir, How can there be any difference. The decrease will be for the first three years, then the same wheel will roll again.

C.—Tahsildár Sahib, I am also very much puzzled, but we can't say anything?

T.—Sir, This Act is redundant in fact it will do neither any good nor any harm.

C.—All right, Good Morning.

T.—Good Morning, Sir, May God keep you safe who have so much good of people at heart.

## CHAPTER IV.

### SPEECHES.

#### His Majesty the King and the Guards.

#### *Speech by His Majesty the King-Emperor.*

Main bahaisyat<sup>1</sup> tumhára bád-sháh aur Karnal-in-Chíf hone ke tumko Junúbi Afrícá kí 'amlí<sup>2</sup> k̥hidmát se wápas ánepar mubárákbád detá hún.

Jab se tum Sáhil-i-Bartányá se rawáná hue the main bare ishtiyáq ke sáth yih dekhtá rahá ke tumne kis tarah is bare aur mushkil ma'arke<sup>3</sup> men awal se ákhir tak kám kiyá hai. Main tumhári sirf utní hí ta'ríf kar saktá hún ke jo tumhárá haq hai. Tumne us nek nám ko qáem rakkhá hai ke jis par har shakhs, jo Brigade of Guards men mulázim rahohúká hai, fakhr kartá hai.

Main hamesha yih k̥hayál kar-ke k̥húsh húngá ke merá 'álam-i-jawání men is fauj se ta'alluq rah chuká hai, agarche mujhe

*As your Sovereign and as your Colonel-in-Chief I welcome you home from active service in South Africa.*

*Ever since you left these shores I have watched with the greatest interest the manner in which you conducted yourselves throughout that long and arduous campaign. I can only mete out to you that praise which is your due. You have upheld that good name which has made every one who has ever served in the Brigade of Guards a proud man.*

*I shall ever be glad to think that I served in your ranks in my younger days, though I regret that I never had the oppor-*

Footnotes.— (1) Bahaisyat *As* (2) 'Amlí *Active* (3) Ma'arká *Campaign*.



afsos hai ke apne bháiyon kí tarah mujhe maidán-i-jang men 'amlí k̄hidmát ká mauqa' nahín milá.

Main hamesha un tamám bá-ton men, jo Brigade of Guards se ta'lluq rakhtí hain, barí dil-chaspí lúngá, aur main ummaíd kartá hún ke wuh hamesha us a'lá liyáqat<sup>1</sup> ko qá'em rakkhenge. jis-par hamesha se unko fakhr hai, aur áindá jo Brigade of Guards men mulázim hon, woh apne báre men mutma'in rahen, aur unki jo unse pahle rah chuke hain qadam baqadam pairawí karen.

Parade se, jo main ne áj dekhí hai, mujhe niháyat k̄hushí hásil huí hai. Is se ziyádah 'umdá jamá'at main ne kabhí nahín dekhí. Afsarán aur sipáhí donon, agarhe is bare mushkil Junúbí Africá ke ma'arke men hokar áe hain, Parade kí qwá'ed nahín, bhúle hain, aur áj is tarah "Márch pás" kiyá ke peshtar main ne kabhí nahín dekhá thá.

Sir Henry Trotter, Main kah saktá hún ke mere liye yih ek fakhr ká din hai ke main ne Brigade of Guards ká muláheza kiyá hai.

Mujhe sirf itná afsos hai ke dúsrí palṭan Scots Guards kí waqt par nahín pahunch sakí jo parade men sharík hojátí.

*tunity, like my brothers of seeing active service in the field.*

*I shall ever take the greatest interest in all that concerns the Brigade of Guards, and I hope they will always keep up that high state of efficiency which has ever been their pride, and that in years to come those who served in the Brigade of Guards may look back with satisfaction for themselves and emulate those who have gone before them.*

*The parade I have witnessed to-day has given me the most sincere pleasure. A finer body of men I have never seen. Both officers and men, though they have been through this arduous campaign in South Africa, have not forgotten their parade drill; they marched past this day better than I have ever seen them.*

*Sir Henry Trotter, I can only say it is a proud day for me to have inspected the Brigade of Guards.*

*My only regret is that the second Battalion Scots Guards have not arrived in time to take part in this parade.*



## REPLY TO AN ADDRESS OF WELCOME.

Speech by H. E. Earl of Minto.

Mr. Chairman aur Sáhebán,—  
Main ápké Address ke niháyat  
'ináyat-ámez<sup>1</sup> alfáz ká shukriyá  
adá kartá hún, aur ápse dar-  
khwást kartá hún ke áp merí  
jánib se ahl-i-shahr<sup>2</sup> se merí dilí  
pasandidgi ká izhár us khair  
maqdam ke liye karen jo  
unhon ne Her Excellency Lady  
Minto aur merá sidq dilse Darus-  
sultanat<sup>3</sup> Hindostan men pahún-  
chne par kiyá hai.

Chairman Sáheb, Main ápká  
bhí shukriyá adá kartá hún ke  
ápne merí khidmát guzashtá ká  
tazkará<sup>4</sup> kiyá hai aur main ásko  
yaqín dilátá hún ke mujhe  
is a'lá ohde ká chárj lete waqt  
is se ziyádah kisí chíz se khushi  
nahín hui hai jisqadar ápse yih  
sunkar hui ke báshindegán-i-  
Hindostán mere liye dast ba  
do'a<sup>5</sup> hain.

Is sadí men jo uswaqt se  
guzrí hai jab mere jadde buzurg-  
wár<sup>6</sup> ne is mulk par hakumat

*Mr. Chairman and Gentlemen  
I thank you for the very kind  
words of your Address, and I  
would ask you to convey to the  
citizens my sincere appreciation  
of the cordiality of the welcome  
they have extended to Her Ex-  
cellency Lady Minto and myself  
on our arrival at the Capital of  
the Indian Empire.*

*I thank you too, Mr. Chairman,  
for your reference to my past  
services and I can assure you that  
nothing is more gratifying to me  
on my assumption of office than  
to hear from you that I have  
the good wishes of the people of  
India.*

*The century which has elapsed  
since my ancestor administered  
the Government of this country*

Footnotes:— (1) 'Ináyat-ámez Kind (2) Ahle-shahr Citizens  
(3) Dárussultanat Capital (4) Tazkara Reference (5) Dast bado'a hona  
To have good wishes. (6) Jadde buzurgwár Ancestor.



ki thī, is mulk men, jaisā āpne bayān kiyā hai, sirf was'at-i-mulk<sup>1</sup> hi nahīn hūi, balke mālī bālat aur dimāghī quwat men bhī taraqqī hūi hai, aur āp apne khūbsūrat shahr<sup>2</sup> Kalkatte kī taraqqī 'par jisqadar nāz karen bajā hai, jiskī taraqqī men āp-hameshā mujhe dilī hamdardī pāenge.

Chairman Saheb, Main phir āpke 'ināyat-āmez khayālāt kā, jo āpne meri nisbat zāhir kiye hain, shukriyā adā kartā hūn, aur Calcutta Corporation kī is dilī ummaid men sharik hotā hūn ke bāshindegān-i-Hind khush-hāl hon.

has witnessed, as you say, not only great territorial additions to the Empire, but a vast increase in material wealth and in intellectual resources; whilst you may well be proud of the development of the beautiful city of Calcutta, a development in which you will always have my cordial sympathy.

I thank you again, Mr. Chairman for your kind expressions towards me and share with the Corporation of Calcutta their earnest hope for the welfare of the people of India.

### Opening of the Calcutta Flower Show.

#### Speech by H. E. Lady Minto.

Hāzerīn-i-Jalsā, Main is bāt se bohot khush hūn ke āj main yahān Phūlon kī Numa,eshgāh kī iftātāh<sup>2</sup> ke liye maujūd hūn. Aj subah ko private taurse is shānd Numa,eshgāh ko dekh ne kā mujhe iftekbār hāsil hūa tha, aur mujhe yaqīn hai ke jab āp sahebān andar jākar

Ladies and gentlemen, It gives me much pleasure to be present here to-day to open this Flower Show. I was privileged this morning to have a private view of the magnificent floral display, and I am sure when you have been admitted into the conservatory

Footnotes—(1) Was'ate-mulkī Territorial additions (2) Iftātāh-karnā To open.

Shishon men rakhlí húi phulwá-  
 rí ko dekhenge to is bát men  
 mujhse ittafáq karengé<sup>1</sup> ke Mr.  
 Chatterjee kí koshishen bohat hí  
 qábil-i-ta'rif hain. Main is mau-  
 qe' par niháyat sidq dilí ke sáth  
 unká shukriyá adá kartí hún ke  
 unhon ne is 'Fete' men dil-  
 chaspí barhádí hai, aur is khai-  
 rát<sup>2</sup> ke kám men kis istaqlál  
 ke sáth hamen madad dí hai.  
 Ab main niháyat khushí se  
 kahtí hún ke yeh Phúlón kí  
 Numá,eshgáh iftatáh hogái hai.

*you will agree with me that we  
 cannot praise Mr. Chatterjee's  
 efforts too highly. I should like  
 to take this opportunity of thanking  
 him very sincerely for providing  
 this great additional attraction  
 to the "Fete" and for helping  
 us so substantially in the cause of  
 charity. I have now much  
 pleasure in declaring this "Flower  
 Show" open.*

## VOULNTEER PRIZE DISTRIBUTION

### Speech by H. E. Lord Kitchener.

Mujhe yaqín hai ke áp  
 aab sáhebán mujhe Lady Curzon  
 Sáheba ká tahe dil se shukriya  
 adá karne kí ijázat denge,  
 jinhon ne áj shám ko yahánpar  
 taqsím in'amát<sup>3</sup> ke liye tashrif  
 láná manzúr farmáya,<sup>4</sup> aur  
 sáth hi unko yaqín dilátá hún  
 ke wuh asnád<sup>5</sup> jo kámyáb  
 ashkhás<sup>6</sup> ko mukhtalif jangí  
 khelon ke sile men, jin men ke  
 wuh mashghúl<sup>7</sup> rahe hain dí gái

*I feel sure that you will permit  
 me to express our grateful thanks  
 to Lady Curzon for having con-  
 sented to be present here this  
 afternoon to distribute these prizes  
 and at the same time to assure  
 her that the testimonials that have  
 been given to the successful com-  
 petitors for the various Field  
 Sports in which they have been  
 engaged, have become greatly en-*

Footnotes—(1) Ittafáq karná *To agree* (2) Khairát *Charity*  
 (3) Ina'mát Plural of Ina'm *Prizes* (4) Manzúr farmáya *Consented*  
 (5) Asnád; Plural of sanad *Testimonials* (6) Ashkhás-Plural of  
 "shakhs" *Competitors* (7) Mashghúl *Engaged*.



hain unki waq'at<sup>1</sup> Lady Sáheba  
 kí 'ináyat ke bá'is baḡhai hai  
 aur ab wuh sirf in'amát hí  
 nahín rahe balke kḥás Her  
 Excellency kí yádgár<sup>2</sup> samjhe  
 jáenge.

Main ummaid kartá hún ke  
 main Wálantiyaron ko bohat  
 jald Qawá'ed aur Maidán-i-jang  
 men dekhúngá, aur jo kuchh  
 main ne súná hai, usse mujhe  
 yaqín hai ke main unki faují  
 taraqqí dekhkar niháyat kḥush  
 húngá. Akhir men Simla Wá-  
 lantiyaron kí jánib se main your  
 Excellency kí us 'ináyat-ámez  
 diloḥaspí ká jo ápkó unse hai aur  
 us 'umda tariqe ká jis se ápne  
 in'amát taqsim farmáe hain  
 shukriyá adá kartá hún.

*hanced in value by Her Lady-  
 ship's kind act, and that they will  
 now no longer be prizes only but  
 Souvenirs of Her Excellency her-  
 self.*

*I hope before long I may be able  
 to see Volunteers on parade as  
 well as in the field and I am sure  
 from what I have heard that  
 I shall be thoroughly satisfied  
 with their Military progress. In  
 conclusion in the name of Simla  
 Volunteers I have to convey to  
 your Excellency their thanks  
 for the kindly interest you have  
 taken in them and for the graci-  
 ous manner in which you have  
 presented these prizes.*

## THE UNIVERSITY HALL.

FOUNDATION STONE LAID.

**Speech by the Hon'ble Sir Charles M. Rivaz  
 K. C. S. I.,**

Sáhebán, Jis rasam ke sabab  
 ham sab áj jamá' huwe hain  
 wuh Punjab University kí  
 taraqqí aur durustagi ke ek  
 zarúrí kám ká ágház hai.  
 Is 'imárat kí, jiská bunyádí pat-  
 thar ab nasab kiyá jáwegá

*Gentlemen, The ceremony which  
 has brought us together to-day  
 marks a very important step for-  
 ward in the progress and develop-  
 ment of the Punjab University.  
 The building whose foundation*

Footnotes — (1) Waq'at Value (2) Yádgár Souvenir.

muddat se ashad<sup>1</sup> zarúrat thí, magar sarmáya<sup>2</sup> aur 'umda jagah na milne kí mushkilát ke bá'is iski taiyári men derí húi. Barí khushí ki bát hai ke yih 'donon mushkilen ákhirkár rafá hogain. Is Háll kí ta'mir ke waste, jo rúpaiyá cháhtá thá, wuh milgayá, aur jo jagah ákhirkár pasand kí gai hai, aur jispar ab ham khare huwe hain, main khiyal kartá hún, uske बारे men sab ittafáq karenge ke wuh bohat hí mauzún<sup>3</sup> hai. Mujhe ummaid hai ke jab yih Hall taiyár hojāwegá, to mumkin hoga ke wuh púri tajwíz, jiská iráda hai, púri ho, ya'ní is 'imárat ke donon jánib 'imárten taiyár hon, jin men Oriental College aur Law College hon, aur jabke yih khushí ká 'azm<sup>4</sup> púra hojāwegá, to hamári University kí 'imárat, haqíqat men aisi 'umda hojāegi ke uske sháyán-i-shán<sup>5</sup> hogí aur Lahore kí khás 'imárton men ek khúsh-núma 'imárat hogí.

Main ummaid kartá hún ke jab wuh waqt áe ke main Chancellor ke 'ohde se kanára-kash hún<sup>6</sup> to us se pahle main gháleban is Hall ko taiyár dekhkar khush húngá.

stone is about to be laid has long been an urgent need, but its construction has been delayed hitherto owing to difficulties of funds and a proper site. Happily, both these obstracles have at length been removed. The money required for building a Hall is forthcoming, and the site which has been finally selected and on which we are now standing is, I think, all will agree, a very suitable one. I trust that after the Hall has been erected, it will be found possible to complete the entire project in contemplation by adding to this central building wings for accommodating the Oriental College and Law College, and, when this happy consummation is achieved, our University will possess a really fine building worthy of its dignity and which will be one of the chief architectural ornaments of Lahore.

I hope that before the time comes for me to relinquish the office of Chancellor, I shall have the pleasure of seeing the Hall, at all events, completed.

Footnotes—(1) Ashad Urgent (2) Sarmáya Fund (3) Mauzún Suitable (4) 'Azim Consummation (5) Sháyán-i-Shán Worthy of its dignity (6) Kanára kash honá To relinquish.



Is kām ke shurū' karne ke liye yih waqt nihāyat hī mau-zūn hai, kyonke āj kal mo'amelāt ta'lim par bohat tawajjoh ho rahī hai, aur khāskar 'University men jadīd<sup>1</sup> kār-rawāī shurū' honewālī hai, jis se uskī 'umdagī aur zimmedāryān barh jāwengī, aur main khayāl kartā hūn ke ham sab āj kī rasam ko bohat hī nek-shugūn<sup>2</sup> khayāl karenge jiskā Panjāb University kī sarsabzī kī bohat barī 'alāmat se ta'alluq hai, aur jo nau-tartīb<sup>3</sup> Senate kī pahī Convocation ke chand hī roz ba'd hūī hai. Ab main bohat khushī ke sāth is bunyādī pathar ko nasab kartā hūn.

*This is an especially opportune time for taking this work in hand, when educational affairs generally are receiving so much attention, and in particular this University is starting on a fresh career of enhanced importance and enlarged responsibilities, and we may, I think, regard it as an auspicious omen that to-days ceremoney, which is connected with providing an outward and visible sign of the increasing prosperity of the Punjab University, has followed so closely the first Convocation of its reformed Senate. I have now much pleasure in proceeding to lay this foundation-stone.*

## REPLY TO AN ADDRESS OF WELCOME.

**Speech by Sir J. P. Hewett, K. C. S. I.**

Hazrat yā Sāhebān, Apne mere is shahr men auwal martabā ānepar jo mujhe mehrbānī se Khair-maqdam kā Address pesh kiyā hai, aur is Sūbe ke Laftant Gawarnarī par muqarrar honekī mubārakbād dī hai, main uskā shukriyā adā kartā hūn.

*Gentlemen, I thank you for your address of welcome on this my first visit to your city and for your congratulations on my appointment to be Lieutenant-Governor of these Provinces.*

Footnotes (1) Jadīd *Fresh* (2) Nek-Shugūn *Auspicious omen* (3) Nau-tartīb *Reformed*.

Is shahr ke ta'alluqát <sup>1</sup> ke moháfiẓ<sup>2</sup> hone ká ápkó iftekhár<sup>3</sup> hai, wuh apne tārīkhī wāqē'át aur khushnumá qudratī nazzáre ke liház se, Hindostán men dúsre darje ká shahr nahín hai.

Main bohat khush hungá agar main apne 'ahde hukúmat men ápkí kisi 'umdaḥ ghaur kí húi tajwíz men madad kar sakún, jis se ápke shahr ke báshindón kí halat kí behtarí ho, unke árám-o-ásáesh men taraqqí ho, unkí sehat durust ho, aur unkí málí sarsalá<sup>4</sup>í barhe, aur 'ám hálát kí ísláh ho.

Main ápkó yaqín dilátá hún ke main aksar martabá Lucknow men á,úngá aur áp sáheben se apní wáqfiyat barháne ká mujhe bárhá mauqa' milegá

*The city of whose interests you have the honour to be the custodians is second to none in India in historical associations and in the natural beauty of its surroundings.*

*I shall be very glad if during my tenure of office, I am able to assist any well considered schemes of yours for bettering the condition of the inhabitants of your town by adding to their comfort, improving the public health, enhancing their material prosperity, and carrying out public improvements.*

*I can assure you that I look forward to many visits to Lucknow and to frequent opportunities of improving my acquaintances with yourselves.*

## THE DIAMOND JUBILEE TOWN HALL.

### Speech by H. E. Lord Ampthill.

Rajah Saheb, Mujhe ápkí darkhwást ke qobúl karne aur is 'imárat ke iftatáh karne se, jo ápne niháyat faiyází<sup>4</sup> se báshindegán Berhampore ko

*Rajah of Kallikote,--I shall have great pleasure in acceding to your request and opening this fine building, which you have so generously, presented to the people of Berham-*

Footnotes— (1) Ta'alluqát Plural of ta'ullug Interests (2) Moháfiẓ Custodian Iftekhár hai Honour (4) Faiyází Generosity.



māzār<sup>1</sup> ki hai, nihāyat khushī hai, lekin uske iftārah karne se pahle main chāhtā hūn ke un Sāhebān ke sāmne jo yahanpar jama' hain kuchh bayān karūn.

Sāhebān, Sab se auwal main yih kahnā chāhtā hūn ke mujhe yih sunkar nihāyat afsos huwā ke Public abtak khās merī wajah se Town Hall ke iste'māl se<sup>1</sup> mahrūm<sup>2</sup> rakkhī gāī hai. Mujhe yih kahne kī zarūrat nahīn hai ke mujhe nah iskā 'ilm<sup>3</sup> thā aur nah meri marzi<sup>4</sup> se abtak iskā iftārah multawī<sup>5</sup> rakkhā gayā, agarche main Rajah Saheb ki is 'ināyat<sup>6</sup> kī, ke unhon ne yih rasm khāskār mere wāste rakhī, ichhorī, man-nūn hūn, magar main bilās'ak is rasm ke anjām dene se inkār kar detā, agar mujhe yih ma'lūm hojātā ke is qasbe ke log is 'imārat se, jo unke iste'māl ke liye kāī baras huwe taiyār ho chuki thi, fā,edā uthāne se se mahrūm rakkhe gae hūn. Isliye main ummaid kartā hūn ke is derī ke ilzām<sup>7</sup> se main bilkul bari samjhā jāūn.

Rajah Saheb ne bayān kiya hai ke unhon ne yih Town Hall

pore; but before I do so, I should like to say a few words to those who are assembled here.

Gentlemen, Let me say, in the first place, that I am truly grieved to hear that it is on my account that the use of the Town Hall has been withheld from the public until this moment. I need hardly tell you that it was not with my knowledge or consent that the opening has been postponed. for, while I appreciate the Rajah's intention of paying me a compliment by reserving the ceremony for me, I shall certainly have declined that compliment had I known that the people of this town were being kept out of the enjoyment of the gift, which was ready for their use some years ago. I trust, therefore, that I may be absolved from any blame in the matter of the delay.

The Rajah has told us that he presented the Town Hall to the

(1) Iste'māl Use (2) Mahrūm Withheld Lit. Deprived (3) 'Ilm Knowledge (4) Marzi Consent (5) Multawī Postponement (6) 'Ināyat Compliment (7) Ilzām Blame.



Berhampur kí "Public" Ko Diamond Jubilee kí yádgár men 'atá farmáya hai. Isliye, yih 'imárat jo ápkó muft nazar húi hai, ápkí tarafse Malká Mo'azzama Victoria kí ek 'ám yádgár hai.

Main ummaid kartá hún ke áp Sahebán uskí hamesha qadr karenge aur khayál rakkhenge ke yih Hall aur kisí aise kám men iste'mál nah kiyá jáwe jo is moqaddas<sup>1</sup> yádgár yá us bazurg<sup>2</sup> aur shafiq<sup>3</sup> Malká Mo'azzamá kí nishání<sup>4</sup> ke liye ghair mauzún<sup>5</sup> ho, aur yá is shahr ke 'ám báshindon ke qabze<sup>6</sup> ke khi-laf ho. Mujhe ma'lum huwá hai ke Raja Saheb bazát khud aur Municipal Council is 'imárat ke intizám ke báham mutwalli<sup>7</sup> huwe hain, magar chúnke is Háll ke intizám ke liye koí khás fund nalin hai, isliye Raja Saheb ne niháyat faiyázi se wuh raqam ápne zim-me le li hai ke jo ámdaní se ziyádah is ke intazám men kharach hogi aur wuh usko apní jeb khás se 'ináyat karenge.

Main yaqín kartá hún ke áp unki is mazíd<sup>8</sup> faiyázi aur us zimmedári ke, jo unhon ne qasbe kí babbúdí kí wajah se ápne

city of Berhampore in commemoration of the Diamond Jubilee. This building, therefore, which you have obtained as a free gift, is your public memorial to Queen Victoria

*I trust that you will always prize it and treat it as such, and take care that the Hall is never turned to any purposes which are out of keeping with its character as a monument to the sacred memory of the great and beloved Queen, and as a common possession of all the citizens of this town. I understand that the Rajah has appointed himself and the Municipal Council as joint trustees for the management of the building, but, as there are no funds specially available for the maintenance of the Hall, the Rajah has most generously undertaken to meet any deficit which may be incurred in the management out of his own pocket.*

*I am sure that you will be grateful to him for this further act of generosity and concern for the welfare of the town ; but you must*

Footnotes.--(1) Moqaddas Sacred (2) Bazurg Great (3) Shafiq Beloved (4) Neshání Monument (5) Ghair mauzun Out of keeping, i.e., Unavailable (6) Qabze Possessions (7) Mutwalli Trustees (8) Mazíd Further.



li hai, shukrguzár honge, lekin mere khayál men yih ghair munásib hai ke unke zimme yih kharach áinda rakkhá jáe.

Unhon ne yeh "Hall" ásko muft nazar kiyá hai, aur us gharaz par khayal karke, jiske waste aur jinke nám kí yádgár men yih baná hai, áp sáhebán ko, niháyat massarrat aur ishtiyáq se ápna fakhr samajhkar, iske intazám ká kharch apne zimme le lená cháhiye.

Agarche khairkhwáhi aur faiyazí kí wajah se main jantá hún ke Rájá Saheb 'imárat ke intizám ko qáem rakkhenge, magar jabke 'atíya<sup>1</sup> qasba aur Public Berhampore ke wáste hai, is wajáh se áp longon ko uske thore kharach ká intizám bazát-í-khud khushí se karná cháhiye, aur is taurse us sanjídah e'tabar ko púrá karná cháhiye jo tum sab ke zimme hai. Har ek Roshan dimágh<sup>2</sup> aur taraqqí karne-wáli jamá'at ke nazdík 'awám<sup>4</sup> ke jama' honeke liye ek khás jagah ká honá niháyat zarúri hai, agarche is waqt áp logon ke yahán jaisá ke mujhe ma'lúm húa hai Public jalse kam hote

allow me to say that I do not think it right, that he should bear this charge.

*He presented you with the Hall as a free gift, and, considering the object with which it was built and the name which it commemorates, you ought to be anxious and proud and glad to undertake the charge of maintaining it yourselves.*

*Loyalty and generosity would I know, make the Rajah very ready to keep up the building, but since it is a gift to the town and the public of Berhampore, similar sentiments should make you anxious to defray the small cost of maintenance yourselves and thus fulfil a solemn trust which devolves upon you all.*

*A place of public meeting is one of the principal needs of every enlightened and progressive community, and even though your public gatherings are few at*

Footnotes— (1) 'Atíyá Gift (2) Sanjídah Solemn (3) Roshan-dimágh Enlightened (4) 'Awám Plural of 'ám Public (5) Wasi' Spacious.

hain, magar is-men shāk nahin hai ke āpko bohat jald Raja Saheb Kalikot ke 'ātiye ki bābat ziyā-dah shukrguzārī kā mauqa' mil-gā. Bohut se bare bare shahr is Presidency men hain, jabānke log ek wasī<sup>1</sup> "Hall" ke liye, jis-men 'ām jalse hosaken, bohat kuch dene ke liye musta'id rahte hain, aur nīz hamko khud bhī ek "Town Hall" kī Ootacamand men zarūrat hai, jo sarkār kā Head Quarter ādhe sāl tak rahtā hai, jiskī ham men khud banāne kī istatā'at nahin hai, aur hamārā koī aisā faiyāz parausī<sup>2</sup> bhī nahin hai jo hamāre liye banā sake.

Ek Public Hall kisī 'azim-ush-shān<sup>3</sup> aur faizrasān<sup>4</sup> shakhs ke liye nihāyat hī mauzūn<sup>5</sup> qism kī yādgār hai, aur khāskar us Bādshāh kī yādgār ke liye aur bhī ziyādah mauzūn hāi, jiskī 'ajīb zindagī aur 'umda misāl<sup>6</sup> se uskī lakhūkhā<sup>7</sup> ri'āyā ko behād fā,edā pahūnchā hō, jo uske mudabbirān<sup>8</sup> ke tamām qānūn aur tajwīzon se nahin ho saktā thā. Main yih is wajah se kahtā hūn ke yih sirf mel jol<sup>9</sup> aur āpas kā ittafāq<sup>10</sup> hī hai ke jis se kisī qaum ke ādmī taraqqī

present, as I am told, I do not doubt that you will have soon occasion to be yet more grateful to the Rajah of Kalikote for his gift. There are many important Towns in the Presidency where the people would give much to have a spacious Hall for public meetings like this and even at Ootacamund, the head-quarters of the Government for half the year, we are pining for a Town Hall which we cannot afford to build ourselves, while we have no generous neighbour to give us one.

*A Public Hall is a very appropriate form of memorial to any grand public benefactor and still more so to a Sovereign whose wonderful life and example did more good to her millions of subjects than all the laws and measures of her statesmen. The reason why I say so is this. It is only by co-operation and mutual agreement that the members of any communi-*

Footnotes (1) Wasī' Spacious (2) Parausi Neighbour (3) 'Azim-ush-shān Grand (4) Faizrasān Benefactor (5) Mauzūn Appropriate (6) Misāl Example (7) Lakhūkhā Millions (8) Mudabbirān Mutual of Mudabbir Statesmen (9) Mel jol Co-operation (10) Ittafāq Agreement



aur 'am fawá,ed yaqínan<sup>1</sup> hásil karasakte hain, aur is gharaz ke liye ek 'am jalse kí jagah ká honá zarúri hai.

Jabke aisí jalse kí jagah ek bare nám se mansúb<sup>2</sup> ho, to uská asar<sup>3</sup> jahānpar ádmi sáf dil<sup>4</sup> hon, sáf taurse un kár-rawáiyon yá báton par, jo iski diwáron men hon, parná cháhiye, táke murde kí yádgár ek zinda nekí<sup>5</sup> ká zarí'ah ho, bajáe iske ke wuh sirf ek dilchaspi kí jagah khushnumái<sup>6</sup> ke liye yá mo,arrikhon<sup>7</sup> ke wáste ho.

Main ummaíd kartá hún ke yih "Hall" Berhampore ke báshindegán ke liye niháyat mufid hogá aur ismen bahutse jalse huwá karenge, jisse ittafáq, achchí sohbat, khushgawár tafrih, mufid ta'lim aur 'awám men mel jol ki, Public kí bahbúdi ke liye, tarraqí hogí.

Is khwáhish ke sáth, aur phir apní khushí ká izhár Raja Sahab Kalikote, kí faiyázi par karke, main ab darwázá kholtá hún aur bá-qá'eda "Hall" ká iftatah kartá hún.

ty can ensure progress and general advantage, and for this purpose a place of meeting is necessary.

When such a place of meeting is associated with a great name, it should, where people are right-minded, distinctly influence the tone of the proceedings or deliberations which take place within its walls, so that the memorial to the dead becomes a living agency for good, instead of a mere object of interest to the aesthetic or the historian.

I trust that this Hall will be of much advantage to the citizens of Berhampore and that it will be the scene of many gatherings tending to promote unity, good fellowship, wholesome amusement, useful instruction and general co-operation for the public welfare.

With this wish and with a renewed expression of my admiration for the generosity of the Rajah of Kalikote, I shall now unlock the door and declare the Hall formally open.

Footnotes — (1) Yaqinan Surely (2) Mansúb Associated (3) Asar Influence (4) Sáf-dil Right-minded. (5) Nekí Good (6) Khushnumái Aesthetic (7) Mo,arrikh Historian.

## Opening of New Cantonment at Faridkot.

SPEECH BY SIR CHARLES M. RIVAZ, K C. S. I.

Your Highness aur Sáhebán, Jis ras̄m kī anjám dahí ke liye áj ham log jama' huwe hain, wuh niháyat dilchasp aur pur ma'ní hai, kyonke wuh ek aise munásib mauqe' per hui hai ke jab Hindostáni Raíson aur Government ke ta'alluqát ká mas,ala<sup>1</sup> pesh hai, aur Government Hind Hifázat Saltanat ke niháyat hí zarúri mas,ale par bohat ghaur-o-khauz<sup>2</sup> kar rahí hai. Sau baras-huwe j.bke Birtish Government ne Riyásat Faridkot kó Maharaja Ranjit Singh Lahore, ke zabar dast panje<sup>3</sup> se bacháyá thá, us zamáne se iske Raíson ne a'lá hukumat kī beta,ammul far-mánbardári zāhir kárke is apní hifázat<sup>4</sup> kī bohat baṛi shukr gu-zári<sup>5</sup> adá kī, aur do Sikkhon kī La,áiyon men, aur 1857 ke Musibat<sup>6</sup> ke zamáne men, aur hál men san 1879 men maujúda Raís ke Wálid Májid<sup>7</sup> ne Jange Afghánistán men madad dekar apní khairkhwáhi ká 'amlí taurse sobút diyá.

*Your Highness, Ladies and Gentlemen, — The ceremony which is the occasion of our meeting here to-day is of special interest and significance, for it is taking place opportunity at a time when the question of the relations of the ruling chiefs of the Native States in India with the British Government in regard to the all important matter of the defence of the Empire is engaging the careful consideration of the Government of India. Ever since this State of Faridkot was rescued nearly 100 years ago, by the British Government from the strong grasp of Maharajah Ranjit Singh of Lahore, its chiefs, have evinced their gratitude for the protection thus afforded to them by their unswerving loyalty to the paramount power, and have given practical proof of this feeling by the assistance given by them in the two Sikh Wars and during the troubles of 1857, and again in more recent times by the contingent of troops which the present Raja's father furnished during the Afghan War of 1879.*

Footnotes.—(1) Mas,ala Question (2) Ghaur-o-khauz Careful consideration (3) Panjá Grasp (4) Hifázat Protection (5) Shukr-gúzari Gratitude (6) Musibat Troubles (7) Wálid-májid Father.



Solá baras huwé Lord Dufferin ke 'ahad men jab Imperial Service Troops kí tajwíz húi to Panjab kí khás Riyáston men se Patialá, Jhind, Nábhá, Kapurthala aur Faridkot men, jo Sikkhon kí páñch barí riyásten hain, iski kar-rawái sabse pahle shurú' húi, balke main sach kahtá hún unhon ne hí auwal khair khwáhi ke sáth is tajwíz to manzúr kiya, aur unhon ne hifázat saltanat ke liye jo fará,ez<sup>1</sup> apne zimme liye the, unko 'umdá taurse anjám diya, unhon ne ise apná farz hí nahin samjhá balke bare fakhr ke sáth iski qadr-o-manzelat kí.

*When the scheme of Imperial Service Troops was inaugurated during the Viceroyalty of Lord Dufferin 16 years ago, the principal states of the Punjab and prominently among them the five Sikh States of Patiala, Jhind, Nabha, Kapurthala, and Faridkot, were amongst the foremost indeed,—I think I may say with truth, were quite the foremost—to accept the scheme with ready loyalty, and right well have all these States acted up to the obligations they then undertook, and shown clearly that they regard the part they take in providing for the defence of the Indian Empire not only as a duty but as a highly esteemed privilege.*

Thorá 'arsá huwá ke Imperial Service Contingent Faridkot kí tartīb<sup>2</sup> men kuchh tarmīm<sup>3</sup> húi aur Safar Mainá kí Dabal Kampani ká intizám huá. Isí fauj ke liye yih Nayá Kamp ta'mír kiya gayá hai, aur mujhe is bát ke izhár kí barí khushi hai ke maujudá Rájá Sáheb Faridkot ne Imperial Service fauj ke Mo'áená karnewále afsaron ko jo madad dí hai main use taslīm<sup>4</sup> kartá hún, isí wajah se main

*The composition of the Faridkot Imperial Service Contingent was changed a short time ago to its present organisation of a double company of Sappers and Miners. It is for the accommodation of this Corps that this fine New Cantonment has been constructed, and it has given me much pleasure to show my recognition of the ready assistance which the Imperial Service Inspecting Officer have always received from His High-*

Footnotes — (1) Fará,ez Plural of "Farz" Obligations (2) Tartīb Composition (3) Tarmīm Change (4) Taslīm Recognition.



main ne yahán ánekí da'wat qo-  
bul kī. Mujhe yaqín kámil hai  
ke agar kabhí aisí zarúrat húi,  
ke Imperial Service Fauj Hin-  
dostán kī Fauj ke sáth sharík  
hokar 'ám dushman ke sáth  
jang kare, to Faridkot kī fauj  
ba'pe ishtiyáq<sup>5</sup> se us mauqe' ko  
hásil karke apní 'umdagí aur  
qábliyat ká izhár karegí.

ness the present Raja of Faridkot  
by accepting the invitation I  
received from him to be present  
on this occasion. I am confident  
that should the necessity ever  
arise for the Imperial Service  
troops to co-operate with their  
comrades of the Indian Army  
against a common enemy, the  
Faridkot contingent will eagerly  
seize the opportunity to display  
its value and utility.

## New Cantonment at Faridkot.

SPEECH BY H. H. THE MAHARAJAH.

Your Honor, Sáhebán aur  
Sardárán—Main ne Sir Charles  
Riváz ko mad'ú kiyá<sup>1</sup> thá ke wuh  
meri riyásat men tashrif lákar  
is Nae Kamp ká iftitáh farmáen,  
jo main ne Imperial Service  
Safar Mainá Paltan ke liye ta'-  
mír karáyá hai, aur ab wuh  
waqt ágayá hai ke His Honor  
is rasm ko adá karen. Main  
khúb jántá hún ke meri zindagí  
ke ma'múli auqát men se yih  
waqt nahín hai. Yih aisá waqt  
nahín hai ke main "speech"  
kahún. Jo kúchh main ne kiyá  
hai wuh merí khair khwáhi aur  
nek niyatí<sup>2</sup> ká sobút hai,

Your Honour, Gentlemen and  
Sardars,—I invited Sir Charles  
Rivaz to my State to open this  
New Cantonment which I have  
built for my Imperial Service  
Sappers, and the time has now  
come for him to perform this  
ceremony. I fully realize that  
this is not an ordinary moment  
of my life. It is not the time  
for me to make a speech. What  
I have done must stand for the  
proof of my loyalty and good  
intentions.

Notes — (1) Mad'ú kiyá Invited (2) Nek niyatí Good intentions.



Main ne Imperial Service Fauj qasem rakhne ká wa'dá kiyá, aur hameshá main zarúrat ke waqt Sarkár kí khidmát ke liye unhen musta'id rakhtá hun. Main is bát ko áp hí par chhortá hun ke áp muláhezá karen, main ne us wa'de ko wafá kiyá yá nahin.

Hazrat, Jab áp jadíd Kamp ká iftátáh kar chukenge, to main ápse istád'á karúngá ke áp Imperial Service Safar Mainá Paltan ká aur Kamp kí 'imárton ká muláhezá karen, aur main ab apní is haqír koshish ke izhár men is se ziyádah aur kuchh nahin kah saktá, aur ummaid kartá hun ke áp use pasand farmáwenge

Peshtar iske ke main ápse jadíd Kamp ke iftátáh kí darkhwást karún, main Your Honor se ijázat cháhtá hun ke apne Wazir-i-khárjá ko hidáyat karún ke wuh ápko merá Urdu ká Address púñ kar sunáwe.

*I promised to maintain Imperial Service Troops and always have them ready for service in aid of Government when required. I leave you to judge whether I have kept this promise.*

*Sir, When you have declared the New Cantonment open, I will ask you to inspect my company of Imperial Service Sappers and the buildings in the New Cantonment, and I can add nothing more to this evidence of my humble efforts, which will, I hope, meet with your approval.*

*Before asking you to declare the New Cantonment open, I would ask Your Honour's permission to be allowed to direct my Foreign Minister to read you my Vernacular address.*

## Lord Curzon's Gift to the Golden Temple.

### SPEECH BY THE COMMISSIONER.

Do sál se ziyádah 'arsá huwá jab Lord Curzon Amritsar tashrif láe' the, to unhen wuh

*Lord Curzon, when visiting Amritsar more than two years*

ghari jo Harimandar kī diwār  
par laṭak rahī thī kisī qadar  
badnumā<sup>1</sup> ma'lūm hūī. His  
Excellency ne uske bil-  
'ewaz<sup>2</sup> ek aisī ghari dene kā  
wa'dā farmāyā jo is jagah ke  
liye mauzūn ho. Yih ghari  
unkī rāe ke moāfiq<sup>3</sup>. Inglisṭān<sup>4</sup>  
ke ek bare mashhūr kārkhāne  
men taiyār hūī hai. Iskā kes  
munaqqash<sup>5</sup> aur mutallā<sup>6</sup>  
pīṭal kā banāyā gayā hai, tāke  
jahāntak mumkin ho wuh Dar-  
bār Saheb kī shaklaur sākht<sup>7</sup>  
se miljāwe. Main His Excel-  
lency kī jānīb se unkī us um-  
maid ke izhār ke wāste  
m'amūr<sup>8</sup> huwā hūn, ke yih  
tohfa<sup>9</sup> unkī us dilchaspī kī  
shahādāt men samjhā jāwe, jo  
unko bahādur aur wafādār  
Sikh logon ke mazhab aur unkī  
muqaddas<sup>10</sup> parastashgāh<sup>11</sup> se  
hai.

ago, was struck with the somewhat  
unworthy appearance of the clock  
which used to hang upon the walls  
of the Harimandir. His Excel-  
lency offered to replace this clock  
by one of a character more in  
keeping with the surroundings.  
The clock has been executed accor-  
ding to his designs by one of the  
best known firms in England.  
Its case which is of chiselled and  
gilded brass has been designed to  
harmonise, as far as feasible,  
with the features and style of the  
Golden Temple. I am commis-  
sioned by His Excellency to ex-  
press his hope that the gift may  
be regarded as an evidence of his  
interest in the religion and holy  
place of worship of the brave and  
loyal Sikh people.

## Review of Troops at Patiala.

SPEECH BY H. E. LORD MINTO.

General Pretam Singh,—Main  
ne Fauj Patyāle kā aksar<sup>12</sup> hāl

General Pretam Singh,—I have  
often heard of the Patiala troops

Footnotes—(1) Badnumā Unworthy appearance (2) Bil'ewaz In  
place of (3) Moāfiq According (4) Inglisṭān England (5) Munaqqash  
Chiselled (6) Mutallā Gilded (7) Sākht Style (8) Ma'mūr—honā To  
be commissioned (9) Tohfā Gift (10) Muqaddas Holy (11) Paras-  
tashgah Place of Worship (12) Aksar often.



sunā hai, āj jo main yahān āyā to merā pahle hī se irādah uske achehe achehe jawānon ko pared par dekhne kā thā. Lekin āj jo main ne qawā'ed<sup>1</sup> dekhī wuh aisi 'umdah thī jiskī um-maid bhī nathī. His Highness Mahārājā Sāheb kā apnī fauj par fakhr-o-nāz<sup>2</sup> bajā hai, aur General Pretam Singh, āpko bhī bohat hī nāzān<sup>3</sup> honā chāhiye ke āpki kamān<sup>4</sup> men aisi 'umda fauj hai. Mukhtalif qism kī fauj men imtiyāz<sup>5</sup> nā mumkin hai, aur nah main aisā karnā chahtā hun. Top-khānā, Risālā aur Paidal, gharazke<sup>6</sup> tamām fauj nihāyat a'lā darje kī thī. Sab ne nihāyat 'umdagī ke sāth qawā'ed kī Merā khyāl hai ke agar kabhī phir Patyāle kī fauj talab kī gāi,<sup>7</sup> to sarkārī fauj ke sāth shānā bashānā<sup>8</sup> khare hokar waisī hī 'umda jang karegi jaisī isne sābiq men<sup>9</sup> kī thī, aur main jāntā hun ke His Majesty Shahanshah-i-Mo'azzam kī khidmāt<sup>10</sup> ke liye kaisī 'umda fauj maujūd hai.

and when I came here, I was prepared beforehand to see a fine body of men on parade. But to-day's review has gone far beyond anything I had expected. His Highness the Maharajah has reason to feel immensely proud of his forces, and you, General Pretam Singh, must also feel immensely proud at having under your command such a fine body of men. It is impossible to make distinctions as between the various units, and I certainly shall not attempt to do so. All arms—Artillery, Lancers and Infantry—were 'extremely good. All went past and in fact did everything perfectly. I know that if ever the Patiala troops should be called upon again, they will stand by the British troops shoulder to shoulder in the field as in old days and I know what magnificent troops His Majesty the King Emperor will have at his service.

Footnotes.—(1) Qawā'ed Review (2) Fakhr-o-nāz Pride (3) Nāzān Proud (4) Kamān Command (5) Imtiyāz Distinction (6) Gharazke In short, (7) Talab-kiye jana. To be called (8) Shānā bashānā Shoulder to shoulder (9) Sābiq men In old days (10) Khidmāt plural of khidmat, Service.

Imperial Service Troops ke Afsaran-i-Mo'á, ená,<sup>1</sup> Major John Hill aur Captán Craik ko main dílse mubarakbád detá hún, ke jis fauj kí durustí<sup>2</sup> men unhon ne diloján se<sup>3</sup> koshish kí hai, wuh kaisí 'umdá hai. General Pretam Singh, main niháyat khushí se is mauqe' par ásko apná Anarerí Edekáng muqarrar kartá hún, mujhe yaqín hai ke áske is fauj kí kamán men jo sargarmí<sup>4</sup> aur liyáqat<sup>5</sup> záhir kí hai, us se áp is ke mustahiq hain, aur main ásko mubarakbád detá hún.

*I heartily congratulate the Inspecting officers of the Imperial Service Troops, Major John Hill and Captain Craik, on the high efficiency of the forces to whose improvement they have so devotedly given their best work. General Pretam Singh I am very glad on this occasion to appoint you an Honorary Aide-de-Camp on my staff, feeling sure that you thoroughly deserve the honour by the zeal and ability you have shown in command of the splendid troops now on parade before me and I congratulate you.*

## Presentation of Sanads and Khillats.

SPEECH BY SIR H. A. DEANE, K. C. S. I.

Main Deráját ke mo'azziz<sup>6</sup> Sahebán se, dubará muláqát karne ká mauqá pákar, niháyat khush huwá hún. Is Darbár ke mun'aqid karne<sup>7</sup> se merá khas maqsad yih hai, ke main khal'aten<sup>8</sup> aur asnád<sup>9</sup> dekar, khal'at pánewálon kí khidmát kí nisbat Government Hind kí qadardání<sup>11</sup> ká izhár karún, jinká ta'alluq jadíd<sup>12</sup>

*I am very pleased to have this opportunity of again meeting the leading gentlemen of the Dera-jat. My special object in holding this Durbar is to present Khillats and Sanads to show the appreciation of the Government of India of the services performed by the recipients in connection with the recent Mahsud Blockade.*

Footnotes.—(1) Afs-rán-i-Mo'á ená Inspecting officers, Afsaran plural of "Afsar" (2) Durustí Improvement (3) Dilojánse So devotedly Lt. With heart and soul (4) Sargarmí Zeal (5) Liyáqat Ability (6) Mo'azziz Leading, Lit Respectable (7) Mun'aqid karná To hold (8) Khal'aten, Khillats, Robe of honor (9) Asnád Plural of "sanad" sanads, Certificates (10) Qadrdání Appreciation (11) Izhár Show (12) Jadíd Recent.



Mahsúd Blackadese hai. In mo'az-z z Sáhebán men se báz ne bazát-i-khud<sup>1</sup> sarhad par kám kiya aur ba'z ne sawáron aur fauj ke jama' karne ke 'ám intazám men madad ki. Mahsúd Blockade ne ap sahebán men se bahutson ko Government Hind ki mo'áwenat<sup>2</sup> men khaikhowáhi aur tandahí<sup>3</sup> ke izhár ká khas mauqa diya. Yehi ausáf<sup>4</sup> hain jinhon ne Derajat ke bá-asar<sup>5</sup> ashkhas<sup>6</sup> ko mumtáz<sup>7</sup> kiya hai, aur main nihayat khushi ke sath apko مبارکباد detá hún ke apne is mauqe' par kuchh kam musta'di nabín zahir ki hai.

Mujhe is Darbar par yih mauqa bhi mila hai, ke main un logon ko bhi sanadat se sarfaráz<sup>8</sup> karún, jinhon ne zile' ke ma'múli<sup>9</sup> intazám men madad ki hai, aur jinkí khidmát<sup>10</sup> par meri khas tawajjoh diláí gayi hai.

Main khush hún ke main apko sarsabz<sup>11</sup> mausam ki nisbat مبارکباد desaktá hún. Derajat ke bahutse hisson men kafi<sup>12</sup> barish hochuki hai, aur apke yahan kafi chara aur pani<sup>13</sup> maujud hai, aur main samajhtá hún ke fasal bhi achchi hai. Derá Ismail

Some of these gentlemen did work directly on the border, while others assisted the general scheme by furnishing Sowars and levies. The Mahsud Blockade offered many of you a special opportunity of showing your loyalty and readiness to assist the Government of India. These are the qualities which, for many years past, have characterised the leading men of the Derajat and I am glad to be able to congratulate you upon having come forward no less readily on this occasion.

I am taking the opportunity of this Durbar also to honour with Sanads those whose services in assisting the ordinary district administration have been specially brought to my notice.

I am glad to be able to congratulate you on a prosperous season. In most parts of the Derajat you have had adequate rain and food and water, and I understand that the harvest has been a good one. As regards the Dera Ismail Khan District I am

Footnotes.—(1) Bazát-i-khud Directly, Lit. Personally (2) Mo'áwenat Assistance (3) Tandehi Readiness (4) Ausáf plural of "Wasf" Qualities (5) Bá-asar Leading (6) Ashkhas plural of shakhs Men (7) Mumtáz Characterised. (8) Sarfaráz karna To honour (9) Ma'múli Ordinary (10) Khidmát plural of khidmat Services (11) Sarsabz Prosperous (12) Kafi Adequate (13) Chara aur pani Food and water.

Shan<sup>1</sup> ki bábat Mohtamim bandú-  
bast kí zabání yih sunkar main  
khush huwá ke Gandarpur kí za-  
mínon kí taqsím<sup>1</sup>, jinke wáste, kai  
mahíne huwe, main ne Gandarpur  
ke Sardár se muláqát karke sam-  
jháyá thá, 'umdagí se takmíl<sup>2</sup>  
hone ko hai. Main is bát<sup>3</sup> ko is  
qaum ke wáste niháyat zarúri  
samajhtá hún. Mujhe yaqín hai  
ke yih kár-rawái zará'at<sup>4</sup>  
kí barí taraqqí aur bah-  
búdí<sup>5</sup> ká zarí'ah<sup>6</sup> hogí.  
Dúsrí bát jiskí bábat mujhe  
ummaid hai ke is zile' kí taraqqí  
men ziyádah madad degí  
Pahárpur nahar kí ta'mír<sup>7</sup> hai,  
jiská kám main ummaid kartá  
hún jaldí hí shurú hojáwegá.

*glad to hear from the Settlement  
Officer that the partition of the  
Gandarpur lands about which I  
interviewed and advised the Gan-  
darpur Chief some months ago,  
is on a fair way to completion.  
I regard this measure as of  
great importance to the clan. It  
will lead, I believe, to a consider-  
able extension of cultivation and  
consequent prosperity. An-  
other matter, which will, I trust,  
conduce materially to the pros-  
perity of this district, is the con-  
struction of the Paharpur Canal  
which will, I hope, be taken in  
hand at no distant date.*

## Bareilly College Opening Ceremony:

SPEECH BY SIR JAMES LA TOUCHE, K. C. S. I.

Házerín-i-Jalsá-Mujhe áp sab  
Sáhebán se is mauqe' par milkar,  
aur yih dekhkar ke 'inárat tak-  
míl ko pohunchgaí<sup>8</sup> hai, aur yih  
ma'lúm karke ke ab Barelí Kálíj  
ká apná mustaqíl<sup>9</sup> makán hogayá  
hai, niháyat khúshí hásil húi.

*Ladies and Gentlemen,—It is a  
great pleasure to me to meet you all  
again here on the present occasion  
to see the buildings which have been  
completed and to know that the  
Bareilly College has now taken a  
permanent home of its own.*

(1) Footnotes.—Taqsím Partition (2) Takmíl Completion  
(3) Bát Measure (4) Zará'at Cultivation (5) Bahbúdí Prosperity  
(6) Zari'ah hona Lead to Lit. To be the means of (7) Ta'mír  
Construction (8) Takmíl ko pahunchná, To be completed (9) Mustaqíl  
Permanent.



Isīnen shak nahīn hai ke āindā  
 ānewālī naslen is kām ko, jo āpne  
 is 'umdagī se<sup>1</sup> shurū' kiyā hai,  
 zīnat dene,<sup>2</sup> barhāne, aur was'at  
 dene<sup>3</sup> men fakhr karenḡ.<sup>4</sup>

Apjis bāt ko mānte hain, ke jo  
 qadam āpne āge barhāyā hai, wuh  
 raftā raftā taraqqī men pahlā hī  
 qadam hai Ab āp chāhte hain  
 ke Sāins kī a'lā jamā'aten qā,em  
 karen, aur sāth hī iske pūre sā-  
 mān se uske Alāt kā kārkhānā  
 bhī qā,em karen.

Haqīqat men taraqqī misl ek  
 pahār kī charhāī ke hai. Satāh  
 zamīn se pahār chhotā aur charh-  
 ne men āsān ma'lūm hotā hai.  
 Jab pahlī manzil par ham charh  
 chukte hain, to pahār kā sirā aur  
 bhī dūr ma'lūm hota hai, aur  
 hamko ghātiyān nazar ātī hain,  
 jinko tai karnā hota hai, aur  
 wuh bulandyān tai karnī partī  
 hain, jo ham nīche se nahīn  
 dekh sakte the, aur jinko az-sarē  
 nau koshish kī zarūrat hai.  
 Lekin hamko māyūs<sup>5</sup> nah honā  
 chāhiye. Ek waqt zarūr ham  
 pahār kī choṭī par pahunch  
 jawenge.

Baharkaif<sup>6</sup> koī shakhs yih  
 nahīn kah saktā ke āpkī gharz

*Each succeeding generation will,  
 I doubt not, take a pride in adorn-  
 ing, improving, and enlarging  
 the work, which you have so well  
 begun.*

*You also recognise that the  
 steps which you have taken are  
 but the first stage in a progressive,  
 development. You wish now to  
 establish higher science classes and  
 to supply a well equipped  
 laboratory.*

*Progress, indeed, much resem-  
 bles the climbing of a mountain.  
 From the bottom the mountain  
 appears low and easy of ascent.  
 When we have surmounted the  
 first stages, the top still appears a  
 long way off and we discover val-  
 leys to be crossed and heights to  
 be scaled, which we could not see  
 from below and which demand  
 fresh exertion. But we must not  
 despair. In time we shall arrive  
 at the summit.*

*No one at any rate, can say that  
 your aim is not a noble one, for*

Footnotes.— (1) Is 'umdagī se So well (2) Zīnat-denā  
 To adorn (3) Was'at dena To extend (4) Fakhr karna To take a  
 pride. (5) Māyūs Desperate. (6) Baharkaif At any rate.

a lá nahín hai, kyonke ápkí díli khwáhish<sup>1</sup> yih hai ke yih Kálíj Rohelkhand ká sirf ek aisá hí maqám nah hogá ke jahán tahsíl 'ilm hí ho, balke ek aisa maqám bhí hogá jahán akhláq<sup>2</sup> durust hon, aur a'lá me'yár<sup>3</sup> qáem ho, aur jahán<sup>4</sup> talib-i-'ilm mardánawár,<sup>5</sup> apní tabí'at per qábú rakhnewále, munkasr-ul-mizáj,<sup>6</sup> magar apní quwwat par bharosa rakhnewále aur apní 'izzat ká khayál rakhnewále aur dúsron ke sáth mehrbání karnewále aur unká khayál rakhnewále, taiyár hokar dunyá men jáe,n.

Ham men se har ek shakhs jo áj yahán maujúd hai, un faizrasanon<sup>6</sup> ki ta'ríf karne men sharík hai, ke jo rehlat kargae<sup>7</sup> hain, aur jinmen His Highness Nawab Kalb-i-Ali Khán, wáliye Rampur, Raja Jagat Singh aur Rai Sheo Bakhsh Rai Bahádur hain. Lekin bohat se Kálíj ke khainkhwá hán maujúd hain, jinmen, qábil-i-taz-kara<sup>8</sup> maujúda Hukmrán<sup>9</sup> Rampur, His Highness Nawáb Hamid Ali Khán hain, jinhon ne ta'mír Kálíj ke liye jagah atá farmái<sup>10</sup> hai, Rai Bahadur Damo-

your earnest desire is that this College of Rohilkhand shall be not merely a place where knowledge is acquired, but a place where character and high ideals may be formed, a place whence the students may be sent into the world manly and self-controlled, modest yet self-reliant, self-respecting, yet kind to and thoughtful for others.

All of us here present to-day join with you in your tribute to the memory of benefactors who have passed away, among whom are His Highness Nawab Kalb-i-Ali Khan of Rampore, Raja Jagat Singh, and Rao Bahadur Sheo Bakhsh Rai. Many well wishers of the College, however, are present, among whom is the present Ruler of Rampur, His Highness Nawab Hamid Ali Khan, who has given the site of

Footnotes.—(1) Khwáhish Desire (2) Akhláq plural of khulq Character (3) Me'yár Ideals (4) Mardánawár Manly (5) Munkaser-ul-mizáj Modest (6) Faizrasanan pl. of Faizrasan Benefactors (7) Rehlat Karjáná To have passed away (8) Qábil-i-tazkara Worthy of mention (9) Hukmrán Ruler (10) Ata farmáná a term used always for a third person when mentioning of his present.



Dass Sahib, ápkelá,eq Secretary, Munshi Peare Lál, aur mere qadím dost Raja Jaikishn Dass ke sáhibzáde Kunwar Parmanand hain.

*the College, Rai Bahadur Damodar Dass, your excellent Secretary Munshi Peare Lal and Kunwar Parma Nand, the son of my old friend, the late Raja Jai Kishan Dass.*

Hamáre shukriye ke mustahiq Mr. J. S. Campbell bhí hain, jo thorá 'arsa huwá Bareli ke Kalaktar the, aur jinhonne Kálíj ke mo'amelát men bohat dilchaspí lí aur jo bahaisyat Commissioner, Kumáun, uskí bahbúdí ká khayál rakhí sakege, aur níz ham Mr. Gunnell Wood, apne mash-húr naqsha banánewale aur Mr. Wildeblood, Injinyar ke mashkúr hain, jinhon ne 'umda kárguzári kí.

*Our thanks, too, are certainly due to Mr. J. S. Campbell, till recently Collector of Barilly, for the great interest he took in the College, and as Commissioner of Kumáun he will be able to watch over its welfare, also to Mr. Gunnell Wood, our distinguished architect, and to Mr. Wildeblood, Engineer, for the excellent work that they have done.*

Mujhe ummaid hai ke Kálíj ke liye acchhe aur mufid kám ká ek zamána daráz<sup>1</sup> maujúd hai. Ham log áj yahán iswáste jama' huwe hain ke uskí bahbúdí ke liye do'á karen, aur is ummaid ke sáth main Kalij ká iftatah<sup>2</sup> kartá hún.

*The College has, I trust, a long future of good and useful work before it. We have met to-day to wish it all prosperity and in this hope I now declare it open.*

### **Farewell Dinner to Major Berkeley, Political Agent, Jhalawar.**

#### **SPEECH BY H. H. THE MAHARAJA.**

Major Berkeley aur Sáhebán,— Agar mujhe thík yád hai to ápne November san 1900 men Riyásat Kotá aur Jhaláwár Agency

*Majr Berkeley & Gentlemen,— If I remember rightly it was in November, 1900, that you took charge*

ke shārij liyá thá. Us waqt ko do baras se ziyádah guzar chuke hain. Apne apne ánepar Jhálá-wár ko san 99 aur 1900 ke sakht qaht ke bád kí pareshányon kí kashmakash<sup>1</sup> men mubtilá<sup>2</sup> páyá, magar ápkí dostáná saláh aur mashware se bohut sí buráiyán, jo qaht ke ba'd hotí hain, dúr hogáin, aur mulk ab áhistá áhistá lekin istaqlál ke sath<sup>2</sup> un mushkilát se, jinmen ke wuh chand sál ke qaht, bímárí aur bárish kam hone kí wajah se par gayá thá, nikaltá játá hai. Yih ásání se khayál kiyá jásaktá hai ke aise waqt men ziyádah taraqqí kí ummaid nahin hosaktí. Ham, bawajúd iske,<sup>3</sup> ápkí dostáná madad aur tawajjoh se chand qábíl-ghaur isláhon kí tajwiz-o-takmíl<sup>4</sup> men kámyáb<sup>5</sup> huwe hain. Mujhe un tamám wáqe'át<sup>6</sup> ke bayán karne kí zarurat nahin hai jo ápke zamáne men hue hain, lekin main shamelát<sup>7</sup> dákkháne ka zikr zarúr karúnga, jiská ágház<sup>8</sup> ápke pesh rau<sup>9</sup> ne kiya thá aur jiskí takmíl<sup>10</sup> ápke 'ahd<sup>11</sup> men húi hai. Angrezí dák kháná ke

of the Kotah and Jhalawar Agency. Since then over two years have elapsed. On your arrival you found Jhalawar struggling against the after effects of the terrible famine of 1899-1900; but by your friendly advice and counsel many of the evils which follow famine were averted, and the country is slowly but steadily emerging from the difficulties into which it was plunged from several years of scarcity, disease and deficient rainfall. It can easily be imagined that much progress in such times cannot be expected. We have, nevertheless, succeeded in effecting and completing some noticeable reforms by your friendly assistance and watchful interest. I need not go over all that has happened in your time, but I would mention Postal unity, which though initiated by your predecessors was perfected during your incumbency. This introduction of the British Postal system conferred a great good on the state and the people of Jhalawar. Again the Kaldar rupee is now the current coin of the state,

Notes.—(1) Kashmakash Struggle (2) Istāqlāl-se Steadily (3) Bawajúd iske Nevertheless (4) Tajwiz-o-takmíl Effecting and completing (5) Kámyáb Successful (6) Wáqe'át plural of wáqe'ah Things happenings (7) Shāmelát Unity (8) Ágház Initiated (9) Pesh-rau Predecessors (10) Takmíl Perfection (11) 'Ahd Time, incumbency.



intazām honese Riyásat aur ri'āya Jhalāwār ko bohat fa'eda huwā hai. 'Alāwa azīn<sup>1</sup> Kaldār rūpaiyā ab riyásat kā rāej-ul-waqt<sup>2</sup> sikkā<sup>3</sup> hai, aur uske ijrā<sup>4</sup> ki bohat si mushkilāt āpke 'amli aur 'umda mashware<sup>5</sup> ke bā'is dūr hogāin. Is islāh se tajārat aur len den ke kārobār men bohat āsānī hogāi hai, aur logon ko 'ām taurse ma'lum hotā jātā hai ke unko is se bohat fā,edā huwā hai. Mardum-shumārī<sup>6</sup> kā kām is riyásat men kāmyābī ke sāth huwā aur jis khubī aur sehat ke sāth wuh kār-rawāi 'amal men āi, wuh sab āpke waqt par intazām kardene kā natīja thī.

Sabse ākhrī bāt, jo zarāsī nahīn hai, woh Darbār Dehli kī yādgār mushkilāt, aur us se bhī barhkar uskī yādgār khushtyān hain, jinkā bayān karnā zarūrī hai. Āpki 'ināyat se sab kā ānjām achēbhā huwā aur yih khaskar āpki hī madad aur intazām par munhasir<sup>7</sup> tha, ke ham ne us shāndār<sup>8</sup> jalse aur bahut sī barī rusūmāt<sup>9</sup> aur 'umda tamāshon se, jo wahān the, haz ūthāyā.<sup>10</sup> Main nahīn

and many of the difficulties in its introduction were overcome by your practical and sound advice. This reform has facilitated trade and monetary transactions, and the people in general feel that they have obtained material advantages thereby. The census operations were successfully carried out in this state, and much of the accuracy and despatch with which they were conducted were due to your timely arrangements.

Last, though not least, must be mentioned the memorable difficulties and still more the memorable pleasure of the Delhi Durbar. By your good guidance all has ended well, and it was chiefly due to your help and organisation that we were able to enjoy that magnificent function and the many grand ceremonies and pleasant entertainments connected therewith. I do not know how to thank you for all the care and the trouble

Footnotes.—(1) 'Alāwa-azīn Again, Apart from this (2) Rā,ej-ul-waqt Current (3) Sikkā Coin (4) Ijrā Introduction (5) Mashwara Advice (6) Mardum-shumārī Census (7) Munhasir Due (8) Shāndār Magnificent (9) Rusūmāt plural of rasm Ceremonies (10) Haz-ūthānā To enjoy.

Janā ke āpke us ghaur aur fikr  
 kā, jo āpne us mauqe' par kiyā  
 hai, kis tarīqe se shukriyā adā  
 karūn.

Lekin riyāsāt ke mo'amelāt  
 ke 'alāwā main āpkā is bāre men  
 bhī mamnūn hūn ke āpne mere  
 bahutse zātī<sup>1</sup> mo'amelāt men  
 dilchaspi zāhīr kī hai.

Jo kuchh ke main bayān kar  
 chukā hūn wuh nāmukammal<sup>2</sup>  
 rahegā, agar main us sargarm<sup>3</sup>  
 hamdardī kā zikr nah karūn jo  
 Miss Berkeley ne kī hai. Unke  
 husn-i-akhlāq<sup>4</sup> se Raniyon ne ek  
 'umda sabaq liyā hai, aur main  
 bazāt-i-khud bhī unki maujūdgi  
 'am mauqon par apnī khās khush-  
 nūdī kā bā'is tasawur<sup>5</sup> kartā  
 thā. Ap donon hameshā mujhe  
 mere doston se barhkar rahe hain,  
 aur main afsos kartā hūn ke āp  
 mujhse rukhsat hote hain; lekin  
 yeh khayāl ke thore 'arsemen  
 main phir āpko Hindostān men  
 wāpas āe huwe dekhūngā, kisi-  
 qadar tasallī<sup>6</sup> deh hai

Akhir men main gūzashtā ke  
 liye āpkā dilse shukriyā adā kar-  
 tā hun aur do'ā kartā hun ke  
 āpko khushī-o-khurramī<sup>7</sup> kā safar  
 Inglīstān aur salāmtī<sup>8</sup> kī wāpsi  
 Rajputāne kī mubārak ho.

*you took on that occasion.*

*But State matters apart, I am  
 indebted to you for all the interest  
 you have taken in many personal  
 matters relating to myself.*

*What I have said would remain  
 incomplete if I were not to men-  
 tion the warm sympathy extended  
 by Miss Berkeley. Her genial in-  
 terest in the Palace ladies has  
 suggested to them many happy  
 ideas, and as for myself I have  
 ever regarded her presence on  
 public occasions with peculiar  
 satisfaction. You both have ever  
 been to me more than friends, and  
 I am sorry you are leaving me;  
 but the consideration that ere long  
 I may again have the pleasure of  
 seeing you back in India is some  
 consolation to me.*

*In conclusion I heartily thank  
 you for the past and wish you  
 a happy voyage to England and  
 safe return to Rajputana.*

Footnotes--(1) Zātī Personal (2) Nāmukammal Incomplete  
 (3) Sargarm Warm (4) Husn-i-akhlāq Genial interest (5) Tasawwur  
 karnā To regard (6) Tasallī Consolation (7) Khushī-o-Khurramī  
 Happiness (8) Salāmtī Safety.



## Opening of a Clock Tower.

SPEECH BY SIR CHARLES CROSTHWAITE, K.C.S.I.

Sahebān, Main āpko is kām ke ikhtatām<sup>1</sup> par, jo āpke shahr ke liye mufid aur bā'is-i-zebāesh hogā, mubārakbād detā hūn. Main is mauqe' par yahān āne, aur is rasm men sharik hone, jo abhī khatam hūi hai, nihāyat khush huwā hūn. Malkā Mo'az-zemā kī ri'āyā ke tamām firqe aur qaumon kā, 'awām<sup>2</sup> kī bahbūdī<sup>3</sup> aur faizrāsānī<sup>4</sup> ke kām men mut-tafiq honā, un logon ke liye nihāyat 'umda jawāb hai, jo kahte hain ke ham ittafāq se bāham nahīn rah sakte aur un fitne pardāz<sup>5</sup> likhne-wālon aur sarghanāon<sup>6</sup> kī koshish kā bachāo hai, jo is waqt barābar ek firqe ke dilon ko dūsre firqe ke dilon se 'alahdā karne kī koshish karte hain. Is ghanṭā gharko, jo sabne milkar qāem kiya hai, 'um-dā shugūn<sup>7</sup> khayāl karnā chāhiye, ke abse āp sab sāhebān ne bāhami jhagṛe kī tamām baton ko chhor diya hai, aur ek dūsre ke 'aqīde<sup>8</sup> kitābon, riwājon aur josh kā pās karne lage ho, aur har shakhs

Gentlemen,—I congratulate you on the completion of a work which will be both useful and ornamental to your city. It has given me much pleasure to come here on this occasion and to take part in the ceremony just completed. In the union of all classes and races of Her Majesty's subjects in works of public utility and benevolence is to be found the best answer to those who assert that we cannot live together in unity, and the best defence against the efforts of disloyal writers and intriguers who at the present time endeavour without ceasing to set the hearts of one class against another. Let this tower, erected by the common efforts of all, be a token that from henceforth you have agreed to put aside all causes of quarrel, to respect each other's beliefs, traditions customs and feelings; and while adhering each to his own faith, to

Footnotes.—(1) Ikhtatām Completion (2) 'Awām Plural of 'ām "Public" (3) Bahbūdī Utility (4) Faizrāsānī Benevolence (5) Fitna-pardāz Disloyal (6) Sarghana Intriguer (7) Shugūn Token (8) 'Aqīdā Belief.

apne mazhab par qáem rahkar  
 woh kám nahín karná chahtá hai,  
 jis se ápke hamsáyon ko taklíf  
 pahúnche. Ham sab ka sirf 'ám  
 insániyat<sup>1</sup> ke bá'is hí ek dúsre  
 se ta'alluq nahín hai. balke sach  
 to yih hai, ke ham ek hí  
 mulk men rahte hain, aúr ek  
 hí Malká kí ri'áyá hain, aur  
 ek hí barí saltanat ke rukn<sup>2</sup>  
 hain. Mere mo'aziz dost Sir  
 Syed Ahmad Khán Bahadur  
 kí hub-bul-wataní<sup>3</sup> koshish kí  
 badaulat<sup>4</sup> yih shahr ta'lím aur  
 naí roshní ká ek markaz<sup>5</sup> ban ga-  
 yá hai. Is ko saláhiyat<sup>6</sup> aur  
 ittafáq<sup>7</sup> ká bhí namúná<sup>8</sup> honá  
 cháhiye.

Main ne yih báten un muḡhá-  
 lefáná<sup>9</sup> jhagron ke bá'is se, jo  
 dúsre hisson men, guzashta<sup>10</sup>  
 chand hafton men ho chuke hain,  
 aur níz<sup>11</sup> us waqe'<sup>12</sup> ke ḡhayál  
 se bhí, jo is shahr Aligarh men  
 thorá 'arsá huwá, ho chuká  
 hai, kahí hain. Main ápke is  
 yaqín diláne se niháyat ḡhush  
 huwá hún ke ápne apne taná-  
 ze'át<sup>13</sup> ko chor diyá hai, aur  
 Aligarh kí tamám qaumon aur  
 firqon men púra ittafáq hogayá

do nothing that will give pain to  
 your neighbours. We are all  
 bound together not only by the  
 ties of one common humanity, but  
 by the fact that we live in the same  
 country, are subjects of the same  
 Queen, and members of the same  
 great Empire. This city, owing  
 to the patriotic efforts of my ho-  
 noured friend, Sir Syed Ahmad,  
 Khan Bahadur, has become a cen-  
 tre of education and enlightenment.  
 Let it set an example of toleranee  
 and concord.

*I have been led into making  
 these remarks by the unhappy dis-  
 sensions which have occurred else-  
 where within the last few weeks,  
 and by a recollection of what hap-  
 pened here in Aligarh not very  
 long ago. I am very pleased that  
 you are able to assure me that  
 your differences have been laid  
 aside, and that perfect concord*

Footnotes— (1) Insániyat *Humanity* (2) Rukn Member  
 Plural *Arákeen* (3) Hub-bul wataní *Patriotic* (4) Badaulat *Owing*  
 (5) Markaz *Centre* (6) Saláhiyat *Tolerance* (7) Ittafáq *Concord*  
 (8) Namúná *Example* (9) Muḡhálefáná *Unhappy* (10) Guzashtá  
*Last* (11) Níz *Also* (12) Wáqe'a *Incident* (13) Tanáze'át *Plural*  
 of "Tandze'ah" *Difference*.



Hai Ap men se b'az Sāhebān ne, thorā 'arsā huwā, mujhse dar-khwāst kī thī, chūnke ab suleh hogāi hai, āp un bandishon<sup>1</sup> ko jo amn-o-amān qāem rakhne kī gharaz se is shahr men tehwāron<sup>2</sup> ke mauqon per kardī gāi thīn, mānsūkh karden<sup>3</sup>. Agarche is dar-khwāst kī Mr. Harrington, Commissioner aur Mr. Harrison, Magistrate, ne zor se sifārish<sup>4</sup> kī thī, magar Sūbe ke dūsre hisson kī bad amnī ke bā'is mujhe use majbūran nā manzūr karnā parā. Is sāl ke tehwār Aligarh men amn-o-amān se guzargae hai. Isliye main is mauqe' par kahtā hūn ke yakum<sup>5</sup> January aindā se jahāntak āpke Sāhab Commissioner mujhe mashwarā<sup>6</sup> denge un bandishon ko dūr kardūngā. jo āpke peshtar ke tanāze'at ke bā'is zarūrī samjhī gāi thīn, aur mujhe pūrā bharosā hai ke āp sab Sāhebān apnā asar<sup>7</sup> amn-o-amān aur ittafāq 'ām mauqon par qāem rakne men sarf karenge aur āp sab Sahab milker unlogon kā muqābelā karenge aur unko ro-kenge jo kisī taurse ek qaum ko dūrī qaum ke khilāf josh dilāne kī koshish karte hai. Apne

prevails among the people of Aligarh of all races and creeds. Some of you made a request to me some time ago that in view of the good feeling now prevailing. I would remove the restrictions on the celebrations of some of your festivals which had been imposed to prevent a breach of the peace. The request, although it was strongly supported both by the Commissioner, Mr. Harrington and the Magistrate, Mr. Harrison, I felt compelled to refuse at the time in view of what was happening in other districts. The festivals of the present season have passed over in Aligarh without a note of discord. I therefore take this opportunity of saying that from 1st of January next I will, so far as the Commissioner may advise, remove the restrictions, which your former disagreements rendered necessary, in the fullest confidence that all of you will use your influence to maintain order and harmony on all occasions, and that you will unite in opposing and putting down those who endeavour in any way to excite one section of the community against the other.

Footnotes (1) Bandishen Restrictions (2) Tehwār Festival (3) Mansūkh-kardenā To remove Lit to Cancell (4) Sifārish Support Recommendation (5) Yakum First (6) Mashwarā Advice (7) Asar Influence.



bayán kiyá hai ke yeh amn-o-amán aur ittafáq Mr. Harrison kí hamdardí aur har dil 'azizí<sup>1</sup> ke bá'is huwá hai, jinhon ne is Ghantá ghar ke banáne men ní-háyat dil chaspi li hai, aur jin ke áj yahan nah hone se ham sab ko afsos hai. Isliye munásib hai ke yih Ghantá ghar unke nám se námzad<sup>2</sup> howe aur main ummaid kartá hún ke jo amn-o-amán ab qáem huwá hai, wuh sirf us waqt tak hi nah rahegá jab tak yih Harrison Ghantaghar qáem rahe, yá us gharí se taná tan kí áwáz áti rahe, balke hameshá ke liye qáem rahegá.

*You have said that the peace and unity now reigning are due to the sympathy and impartiality of Mr. Harrison, who has taken great interest in the erection of this tower and whose absence to-day we all regret. It is fitting therefore that the tower should be called by his name, and I trust that the peace now established may last not only while the Harrison Tower stands and its chimes mark the hours, but for all time.*

## Sibi Horse Show.

SPEECH BY THE HON'BLE MR. TUCKER, A. G. G.

Sáhebán aur Sardarán,—Chúnke in'amát jánwar pesh karnewálon ko taqsím ho chuke hain, ab main kuch bayán karná cháh-tá hún. Auwal to yih bát qábil-i-ghaur hai ke áyá is Numáesh ko kámyábí húi hai yá nahin, aur áyá yih púre taurse, yá kisi qadar kam, us maqsad ko, jiske wáste yih qáem kí gai hai, aur jis liye Sarkár ismen madad detí hai, púra kartí hai yá nahin.

*Gentlemen and Sirdars,—Now that the prizes awarded to the exhibitors at the show are distributed I wish to make a few remarks. I have in the first place to consider whether or not the show has been a success and whether it is wholly or partially fulfilling the object for which it was instituted and for which the Government supports it.*

Footnotes—(1) Har-dil-'aziz Impartiality (2) Námzad Called, named.



Is báre men main yih afsos ke sath bayán kartá hūn ke kámyá-bi jo, is Numáesh ko honí chāhiye thī woh juzwī<sup>1</sup> taurse hūi hai. Numáesh men jo jānwar áe hain wuh piehhe sálse .te'dád<sup>2</sup> men ek sáu kam hain. Is men shak nahīn, ke iská bá'is maqám Kachhī men ziyádahtar chāre kí qillat hai, lekin iská bará sabab yih bhī hai, ke local zamíndáron aur niz Sardáron ne, sarkár kí us faiyázi se fá,eda utháne men be-e'tenái<sup>3</sup> aur be-parwái kí, jo us ne níháyat besh-qímat sáñdon ko, muft kám men lánekí ijázat dekar, unpar kí thī.

Darhaqíqat bohat si dághí hūi<sup>4</sup> 'umdá ghoryān Numáesh ke halqe<sup>5</sup> se is wájah se níkáldí gáin, kyonke unke málekán ko itní bhī tamíz<sup>6</sup> nah thī ke wuh unhen kisi pás ke Istád men lejákar sarkári sánd se muft men gábhān kará láte. Yih níháyat afsos kí bát hai, kyonke is se sirf málekán<sup>7</sup> ká hí nuqsán nahīn hotá balke Sarkár ko bhī máyusí hoti hai joke apne hattal-imkán logon ko unke hí fá,ede ke liye is amar kí targhīb detí hai ke wuh resále ke liye bahot se ghorē mohaiyá kar saken

Aksar súrton men bachohe aisi burí hálát men díkhlae gae hain ke wuh apne málekán yá Sarkár ke bilkul kisi kám men nahīn ásakte, balke un 'umdá sáñdon ke liye bhī jinkí nasal se wuh paidá huwe hain zillat<sup>8</sup> ká bá'is hain. Zamíndáron ko yih

I am sorry to have to say from this point of view the success that can be claimed for the show is only partial. The exhibits are less than those of last year by one hundred. This, no doubt, has been largely due to the scarcity of fodder in Kachi, but also in a great measure to the indifference and apathy shown by the local breeders and in many cases by the Chiefs of the generosity of the Government of India in placing the services of many exceedingly valuable stallions at their disposal absolutely free of charge.

Large numbers of really good branded mares were turned out to the show ring because their owners were not sufficiently energetic to take them to the nearest stand for free covering. This is a great pity as it not only results in loss to owners but is discouraging to the Government which does its best to stimulate the people to provide to their own great advantage, remounts for the Cavalry in adequate numbers.

In many cases young stock have been shown in such bad condition that they were absolutely valueless to their owners or to Government, and were a disgrace to the magni-

Footnotes.—(1) Juzwī Partial (2) Tí'dad-Number Numeration  
 (3) Be-e'tnái Indifference (4) Dághí hūi Branded (5) Halqa Ring  
 (6) Tamíz Energy (7) Málekán Plural of "Malik" Owners  
 (8) Hat-al-imkán At one's best (9) Zillat Disgrace.

bā<sup>9</sup> yād rakhnī chāhiye ke bachhere aur bāchheriyon<sup>10</sup> kī khidmat aur khurāk<sup>11</sup> kā khayāl misl<sup>12</sup> insān ke bachchon ke rakhnāchāhiye, warnā wuh dūble aur bhadde<sup>13</sup> honge aur gosht haddi un men kuchchh bhi nahogā aur sach pūchhye to wuh un tamām sifāt<sup>14</sup> se mahrum honge jin se wuh kār-āmad aur mazbūt ban saken.

Guzashtā do sāl se Sarkār Beluchistān men gadhe kī nasal<sup>15</sup> ko taraqqī dene kī koshish kar rahī hai magar kāmyābī abhī kam hūā hai. Nihāyat 'umda chhah Sānd Gadhe Biluchistān men rakhe gae hain, aur is mauqe' par, jab ke unke natije ke wāste besh-qīmat in'ām diye jāne tajwīz huwe hain, to sirf ek hī bachherī pesh hūā hai. Hazāron tatwāniyon<sup>1</sup> men se, sirf chār Numāesh men lāi gāi hain, jo Sarkārī Sāndon se gābhan karāi gāi hain. Yih bare afsos kī bāt hai. Is waqt Beluchistān men gadhe ke sāth burā bartāo kiyā jātā hai, nah usko achchhī tarah khilāyā jātā hai, aur nah uskī kuchh khabargirī<sup>2</sup> kī jātī hai. Agar zamīndār sarkārī sāndon se nasl leūge to unko ma'lūm hojāwēgā ke tatwāniyān un logon ke liye ek 'umda āmdanī kā zari'ah hōngi, lekin tatwāni aur bachherī ko khūb khilāna chāhiye aur uskī khabardārī misl ghore ke karnī chāhiye.

Main afsos se kahtā hūn ke Ghore kī paidāesh Bhag, Nari,

ificent stallions who sired them. Breeders must remember that young stock, like young children, must be carefully fed and nurtured, otherwise they will grow up weak and weedy and lacking bone and substance, or in fact all the qualities required to make them useful and strong.

For the last two years Government has endeavoured to encourage donkey breeding in Baluchistan, but with scant success. Six really good donkey stallions have stood in Baluchistan for two years and to-day when valuable prizes are offered for the results only one foal was exhibited. Out of many thousands of good donkey-mares only four have been shown which had been put to Government stallions. This is a great pity. At present the donkey in Baluchistan is badly treated, badly fed and neglected. If breeders will breed from Government stallions they will find that donkey-mares will bring in a good income, but both the mare and foal must be fed and treated like a horse.

I regret to say that horse-breeding is apparently on the decline in

Footnotes.—(1) Bachhere aur Bacheryan (2) Young stock, List Colts and fillies (3) Khurak Food (4) Misl Like (5) Duble aur Bhadde Week and weedy (6) Sifat Plural of sifat-Qualities (7) Nasal Breeding (8) Tatwāniyen Donkey-mares (9) Khabargirī Cure.



aur Kachhī men niháyát kam hoti jāti hai. Main khayāl kartā hūn ke tamām Sardār yā ba'z unmen se bajāe iske ke wuh Sarkār ko 'umdā ghoron kī nasl men taraqqī dene kī policy men madad dete, wuh apne shauq ke bhadde ghor daur<sup>3</sup> ke ghoron kī nasal ko ziyādah taraqqī dete haiñ. Mujhe ma'lum huwā hai, ke in azlā' men zamindāron kī banisbat ab Saudāgar bohat hain, aur yih bohat afsosnāk bāt hai.

Maweshyon ke bāre men merā yih khayāl hai, ke hukām<sup>4</sup> zila' un jānwaron men se jo numāesh men āe haiñ, ba'z jānwaron ko pasand karte haiñ, aur khayāl karte haiñ ke jo taraqqī ismen hūi hai wuh qābil-i-itminān<sup>5</sup> hai.

Yahāntak to achchhā hai, lekin is numāesh ke zarī'e se maweshyon kī nasal ko taraqqī dene kā khayāl thore hi dinon se huwā hai, aur is kī ā'inda ummaid achchhī ma'lum hoti hai. Akhir men main sab sāhebān kī taraf se, jo yahan jamā' haiñ, Jājān ko mubarakbād detā hūn, ke unhon ne apnā kām kāmyābi se khatam kiya hai, aur ham Major Tighe, Deputy Commissioner aur unke Assistant, Dewan Ganpat Rae, kā shukriyā adā karte haiñ, ke unhon ne is Numāesh ke qāem karne men is qadar koshish kī hai, aur tamām intizām jo uske muta'alliq thā niháyat 'umdā kiyā aur Major Patterson jo Risāle men mulāzim haiñ, unkī purī purī aur kāmyābi kī madad kā bhī niháyat shukriyā adā karte haiñ.

*Bhag Nari and Kachi. I am afraid that the Chiefs, or some of them, are inclined rather to breed weedy race-horses for their own amusement than to aid the Governments in its policy of the encouragement of horse-breeding. In these districts I learn that there are now more dealers than breeders, and this is very regrettable.*

*As to the cattle I understand that the district authorities are pleased with the quality of some of the exhibits and consider that the progress shown is satisfactory.*

*This is well, as far as it goes : the encouragement of cattle breeding through this show is of recent date, and its prospects seem to be fair. Finally, I would tender on the part of all of us here our congratulations to the judges on the successful completion of their tasks, and our thanks to Major Tighe, the Deputy Commissioner, and his assistant Dewan Ganpat Rai, for the trouble they have taken in the organisation of the show, all the arrangements connected with which have been excellent, and we owe our thanks also to Major Patterson of the Remount Department for his most thorough and successful assistance.*

Footnotes.—(1) Ghor-daur Horse Races (2) Hukām Plural of Hakim Officers (3) Qābil-i-itmenān Satisfactory.



## NEW BARRACKS AT JHIND.

—:O:—

SPEECH BY H. E. LORD MINTO.

Your Highness,—Main bohut khush huá ke your Highness ne Imperial Service Paltan ke liye jo “Naí Lain” ta’mír karáí hai uske iftatáh ke liye<sup>1</sup> main áj yahán maujúd hún; jo ápke us khair khwáhánah iráde<sup>2</sup> kí ’um-dah shahádat<sup>3</sup> hai jis se áp saltanat<sup>4</sup> kí apní fauji quwwat<sup>5</sup> se madad karná<sup>6</sup> cháhte hain.

Main ápkí Riyásat<sup>7</sup> aur ápke Iogonkí fauji tárikh<sup>8</sup> se bakhúbí wáqif<sup>9</sup> hún. Is Lain ke darwáze<sup>10</sup> par jo do topen lagí húi hain wuh Jhind ke sipáhiyon ke baháduráná kám kí sháhíd hain,<sup>11</sup> jinkí aulád<sup>12</sup> ne is zamáne kí kaí la’ráiyon men British fauj ke sáth neknámí hásil kí hai, aur san<sup>13</sup> 1878-79, kí Jange<sup>14</sup> Afghánistán men, main khúd bhí unká la’rái men sharik<sup>15</sup> rahá hún.

Your Highness, agarche ápkí fauj ko das baras se maidan-i-jang men jáne kí khushnasibí<sup>16</sup>

*Your Highness, I am very glad to be present here to-day, and to open the New Lines, which Your Highness has built for your Imperial Service Infantry, a striking testimonial of your loyal determination to support the military power of the Empire.*

*I am well acquainted with the military history of your State and of your people. The two guns at the entrance to these lines bear witness to the gallant deeds of the soldiers of Jhind, whose descendants have in later years shared with British troops in the honours of more than one campaign, in one of which, the Afghan War of 1878 and 1879, I can claim to have been their comrade in arms.*

*Your Highness, although for the last ten years they have not had the good fortune of being on*

Footnotes.—1 Iftatáh ke liye *To open*. 2 Khair khwáhánah iráda *Loyal determination* 3 ’Umdah shahádat *Striking testimonial* 4 Saltanat, *Empire* 5 Fauji quwwat. *Military power*. 6 Madad Karná, *To support* 7 Riyásat, *State* 8 Tárikh, *History*. 9 Wáqif honá. *To be acquainted*. 10 Darwázá, *Entrance*. 11 Sháhíd hain, *Bear witness* 12 Aulád *Descendants* 13 San, *Year* 14 Jang, *War*. 15 Sharik, *Comrade* 16 Khushnasibí *Good fortune*.



nahin hasil hui hai, jiska har sipahi mushtaq rahta<sup>1</sup> hai magar mujhe ummaid hai, ke ap meri taraf se apne afsaron aur sipahiyan se bayan karenge, ke go aindā mawāqē<sup>2</sup> jang hasil hone ke unke ishtiyāq<sup>3</sup> mein main sharik nahin hun, lekin your Highness ki fauj ki qabliyat<sup>4</sup> aur uske achhe achhe jawanon ko dekhkar mera yeh hi khiyal hai ke jab your Highness ko khidmat unke supurd karenge, to har Jarnail khushi khushi unhen maidan-i-jang<sup>5</sup> mein lejauega.

Mujhe General Sir Stuart Beatson ke yahan majburan<sup>6</sup> maujud nah hone ka bara afsos hai, ke wuh aj is fauj ko na dekh sake, jiski bahbudi<sup>7</sup> aur qabliyat ka unko dilse khiyal hai.

Main nihayat khushi se Your Highness ki Imperial Service Paltan ki Nai Lain ka iftatah karti hun, aur yeh sunkar khush hun ke Your Highness ka iradah hai ke ajke din ki rasam ki yadgar mein salgirah<sup>8</sup> ki salana tati<sup>9</sup> hua kare.

service—a good fortune for which every soldier longs, yet I hope that you will tell your officers and men from me that I cannot indeed share in their anxiety as to their war-like opportunities for the future, for, after seeing for myself the efficiency of Your Highness's troops and magnificent physique of the men who compose them, I cannot but feel how welcome any offer, Your Highness might make of their services, would be to any General about to take the field.

I am very sorry that General Sir Stuart Beatson has been unavoidably prevented from being present and seeing the fine troops whose welfare and efficiency he has so much at heart.

I have very great pleasure in opening the new lines of your Highness's Imperial Service Infantry and am glad to hear that your Highness proposes to celebrate the anniversary of today's ceremony by an annual holiday.

Footnotes—1 Mushtaq rahnā To long 2 Mawāqē' Plural of Mauqā' Opportunities. 3 Ishtiyāq Anxiety 4 Qabliyat Efficiency 5 Maidan-i-jang Field Lit. Field of battle 6 Majburan, Unavoidably 7 Bahbudi Welfare 8 Salgirah, Anniversary 9 Tati Holiday.

SPEECH BY HIS HONOUR SIR CHARLES M. RIVAZ, K.C.S.I.

Sáhebán,—Is zarúrí Deputa-  
 tion se milne aur jo Address  
 abhí parhá gayá hai uske sunne  
 se mujhe bohot khushí hai.  
 Jin Ta'limí dar-gáhon<sup>1</sup> se ápkí  
 Anjuman ko tá'alluq<sup>2</sup> hai, unká  
 zikr<sup>3</sup> jo Address men kyá gayá  
 hai, wuh níháyat díleh-sp<sup>4</sup> aur  
 sabaq ámoz<sup>5</sup> hai. Is men shak  
 nahín ke kam az kam<sup>6</sup> is hissa-i-  
 Hindostán men Islámi jamá'at  
 me un fawá,ed ko ma'lúm kar li-  
 yá hai, jo tarraqí-ye-ta'lim<sup>7</sup> se  
 hásil hote hain, aur unhon ne  
 irádah kar liyá hai ke wuh  
 daur men píchhe na rahen.  
 Iská 'umdah natíjah<sup>8</sup> yih hai ke  
 Panjab ke Musalmán sarkári  
 'ohdon<sup>9</sup> aur Private károbár<sup>10</sup>  
 ke muqhtalíf maidánon men ba-  
 khúbí mumtáz hain,<sup>11</sup> aur mu-  
 jhe yaqín hai ke wuh aise hí  
 rahenge.

Main ápke is iráde ko díl se  
 pasand kartá hún ke áp apní ba-  
 rí jamá'at ke sháyán-i-shán<sup>12</sup>  
 aur is Súbe kí dúsrí khás khás  
 Ta'limí Darsgáhon ke muqáble<sup>13</sup>

Gentlemen,—It has given me  
 much pleasure to receive this im-  
 portant deputation, and to hear the  
 address which has just been read.  
 The account given in it of the  
 educational institutions with which  
 your Association is concerned is  
 highly interesting and instructive.  
 There can be no doubt that  
 in this part of India, at all  
 events, the Mahomedan com-  
 munity has fully realized the  
 advantages to be derived from  
 the spread of education and has  
 determined not to fall behind  
 in the race. The happy conse-  
 quence is that the Mahomedans  
 of the Punjab well hold their  
 own in the ranks of Govern-  
 ment service and in the various  
 fields of private enterprise, and  
 I am confident they will con-  
 tinue to do so.

I heartily applaud your de-  
 termination to provide yourselves  
 with a Central College, worthy  
 of your great community and  
 capable of entering into gene-

Footnotes.—1 Darsgáh, Institution. 2 Ta'alluq, Concerned. 3 Zikr  
 Account 4 Díleh-sp, Interesting 5 Sabaq-ámoz, Instructive. 6 Kam  
 az Kam, At all events 7 Tarraqiye-ta'lim, Spread of education.  
 8 Natíjah, Consequence Sarkári 'Ohda, Government Service.  
 10 Károbár, Enterprise. 11 Mumtáz honá, To hold ones on.  
 12 Sháyán-i-shán, Worthy of. 13 Muqábela, Rivalry.



Ka koī Central College banānā chāhte hain, aur āpki tajwiz<sup>1</sup> ke sāth Government kī pasandidgi<sup>2</sup> kā subūt, main ne āpki 'Imārat ke Fund men imdād dekar baham pahunchāyā hai.<sup>3</sup>

Apki yih khwābīsh merī khushi kā bā'is hai ke āp apne ek Boarding House kā nām mere nām par rakhkar, mujhe apne Kālij se wābastā,<sup>4</sup> karnā chāhte hain, main ūskī khushī se ijāzat<sup>5</sup> detā hūn.

Main dekhtā hūn ke āpne apne address ke ākhir<sup>6</sup> men Government kī mazīd<sup>7</sup> imdād<sup>8</sup> ke liye apil kī hai. Is kī nisbat main āpko yaqīn dīlāsaktā hūn ke agar āp is amr kī tashrīh kar denge<sup>9</sup> ke kis qism<sup>10</sup> kī imdād kī āpko zarūrat hai, to main āp kī darkhwāst<sup>11</sup> par jo āp pesh karenge, achchhī tarah aur hamdardānah tawajjoh karūngā.

Is wa'de<sup>12</sup> ke sāth hī mujhe āpko yih yād dīlāne kī chandān<sup>13</sup> zarūrat nahīn hai ke jo maqsad āp hāsīl karnā chāhte hain, usmen āpki kāmyābī kī yaqīnī aur mahfūz tarīn<sup>14</sup> bunyād Government kī madad par nahīn hai.

rous rivalry with the other chief educational Institutions of this Province, and I have given a proof of the appreciation that Government entertains of your project by sanctioning a grant in aid of your building fund.

I am flattered by your wish to associate me with your College by calling one of the Boarding House after my name, and I gladly give my consent.

I notice that you conclude your address by a general appeal for further Government support. As to this, I can assure you that if you will specify the nature of the support you desire, I will give any application, you may present, full and sympathetic consideration.

At the same time, while I make this promise I need hardly remind you that your surest and safest basis of success rests not on Government assistance but on your own organised Co-operation and unceasing determination to

Footnotes.—1 Tajwiz, Project. 2 Pasandidgi, Appreciation. 3 Baham pahunchānā, To have given. 4 Wābastā karnā, To associate. 5 Ijāzat, Consent. 6 Ākhir, Conclusion. 7 Mazīd, Further 8 Imdād Support, plural of "madad," 9 Tashrīh karnā, To specify 10 Qism, Nature. 11 Darkhwāst, Application. 12 Wa'da, Promise. 13 Chandān, Hardly. Mahfūz-tarīn, safest.

Balke khud apki bázabta báhamí imdadád aur mosalsal koshih par hai.

Sáhebán,— Akhir men, main tah-i-dilse ummaid kartá hún, ke apki qábil-i-ta'rif tajwíz pure taur par sarsabz hogi, jiskí wuh mushtahiq hai, aur is Súbe ke har tabqe aur darje ke Musal-mánon se ise dilí imdád milegí.

achive the objects you have in view.

*In conclusion, Gentlemen, I heartily hope that your admirable project will attain in full measure the success it deserves, and that it will receive cordial support from all ranks and classes of Mahomedans in this Province.*

## Opening of a Dharamsala at Darbhanga.

SPEECH BY SIR JOHN WOODBURN, K. C. S. I.

Sáhebán,— Go yih razámandí ghangíní kí ho, magar mujhko bá'is-e-razámandí hai, ke main is rasm men sharík hún, jo Mahárájá Lakhmeshwar Singh kí yádgár ke mota'lliq hai. Merá unse dostáná thá, aur is jalse men koí shakhs bhí aisá nahín, jo unke bhái ká aur merá is ranj-o-alam<sup>1</sup> men sharík nah ho, jo unke bewaqt intiqál<sup>2</sup> se pahunchá hai Gavarmint Hind ke dár-us-saltanat Kalkatte men is bare Rájá kí ek bohat barí yádgár qáem honewálí hai, jahán unse log bakhúbi wáqif, the aur jo unki Political zindagí ká

*Gentlemen.—It is a satisfaction to me, even if it be a melancholy satisfaction, to take part in the ceremonies connected with this memorial to Maharajah Sir Lakhmeshwar Singh. I had the privilege of being his friend, and there is no one in the assembly who does not share with his brother and myself deep sorrow at his untimely death. A great memorial of this great Raja will be shortly erected in Calcutta, the Capital of the Government of India, where he was so well known and which was the centre of his political life. But it was meet and*

Footnotes—(1) Ranj-o-alam Deep sorrow (2) Intaqál Death.



markaz thá. Magar yih amr láeq aur munásib thá, ke us Mahárájá kí, jo tumbhárá mohabbat karnewálá hamsáyá thá, yahánpar bhí kisi sūrat men yádgar qáem kí jātí. Yih yádgar jis qism kí qáem húi hai, wuh mujhko niháyat hí mauzún ma'lúm hotí hai. Dharmśálá ek aisá maqám hai jahán musáfir aur mehmán thairte hain, aur main ummaid kartá hún ke bohat pushton tak, in bohat 'umdá áram ke kamron se, us faiyáz aur mehmán-nawáz Mahárájáh kí yádgar qá,em rahgeí, jinkí yádgar men wuh ta'mír huwe hain.

proper, that of a Maharajah who described himself as your loving neighbour, there should be here some other and local memorials. It was suitable, it seems to me that the memorial should take the shape it has taken. A Dharamsala is the place, which gives home and shelter to travellers and visitors, and I trust that for many generations to come the comfortable and commodious rooms we have seen will keep green the memory of the generous and hospitable Maharajah to whose memory it has been erected.

### REPLY BY H. H. THE MAHARAJA RAMESHWARA SINGH BAHADUR.

Your Honor aur Sáhebán, His Honor Laftant Gavarnar ne ab is Dharmśálá ká iftatáh kiyá hai, aur jo khushgawár<sup>1</sup> kám mere supurd huwá hai, main usko anjám detá hún, ke Sir John Woodburn ká shukriyá adá karún, ke wuh áj niháyat mehrbání se yahán tashrif láe. Ham sab logon ko yád hai, ke jab wuh piehhlí martabá yahán tashrif láe the, to mere bírádar mutawafí<sup>2</sup> kí kaisí ta'ríf farmaí

Your Honor and Gentlemen, His Honor the Lieutenant Governor has now declared this Dharamsala to be open, and it devolves upon me to discharge the pleasant duty which has been allotted to me of proposing a hearty vote of thanks to Sir John Woodburn for his great kindness in coming here to-day. The recollection of his last visit to Darbhanga and of the eloquent eulogy which he was then good enough to pass upon my late

Footnotes—(1) Khushgawár Pleasant (2) Mutawafí Late  
 Lit Deceased

Thi Aj wuh us adab<sup>1</sup> aur mohabbat ká mojassam namúná<sup>2</sup> dekh rahe hain, jo logon ko Maharaja-i-mutawaffi se thi aur, bataur qá,em-maqám<sup>3</sup> khandan-i-raj, main kalhá hún ke is mauqe' par His Honor kí maujúdgi se, hamárá nazar men yádgár ziyádah tar dílehasp hogáí. Ham us mehrbání aur hamdardí kí chitthí ko kabhí nah bhúlenge, jo hamen is bare sadme pahunchne ke waqt His Honor ne bhejí thi, aur bazát-ikhud merí zabán is bayán men qásir<sup>4</sup> hai, ke His Honor ne káse dostáne mashware mujh ko diye, aur kis tarah merá hauslá<sup>5</sup> baháyá. Kalkatte men jo yádgár qáem hogí wuh Mr. Onslow Ford ká ákhri kám hai, aur agle sál Kalkatte ke maidán ko zínat bakhshégí,<sup>6</sup> Sir John Woodburn ne usmen niháyát ma'qúl<sup>7</sup> chandá diyá hai, aur hamárá lokal yádgár ke iftátáh ke waqt unhon ne apní tashrif áwarí se bohát kuchh sharf<sup>8</sup> bakhshá hai. Laftant Gavarnar Sáheb ko bohátse kám pesh rahte hain, His Honor apná bohatsá qímtí waqt sarf karke yahán tashrif láe hain.

brother is still fresh in the memories of us all. To-day he sees before us the embodiment of the respect and affection which all classes felt for the late Maharajah, and representing as I do the Raj family, I can only say that his presence among us, on this occasion, renders this memorial of still more touching interest and value in our eyes. We can never forget the kind and cordial letter of sympathy sent to us by His Honor, when our great loss occurred, and I personally am indebted to him, far more than I can say, for many a friendly counsel and word of encouragement. To the Calcutta memorial, which represents the last work of Mr. Onslow Ford, and which next year we shall hope to see adorning the Maiden, Sir John has given a handsome subscription: and to our local memorial he accords the privilege of his personal presence on the occasion of its opening. A Lieutenant Governor is the busiest of men and it must have entailed no small sacrifice of His Honor's time for him to have come here to-day.

Footnotes—(1) Adab *Respect* (2) Mojassam-namúná *Embodiment* (3) Qá,em-maqám *Representing* (4) Qásir *Unable* (5) Hauslá *Encouragement* (6) Zínat bakhshná *To adorn* (7) Ma'qúl *Handsome* (8) Sharf *Privilege*



Main ummaid kartá hún ke wuh mujhko is bát ke kahne ki ijázat denge ke ham sab log unki tash-ríf áwarí aur unki mehrbání aur fasih<sup>1</sup> taqrír ke niháyat mam-nún hain. Main ap sab Sáhebán se istad'á<sup>2</sup> kartá hún, ke ap sab mere shukriye ke vot kí His Honor, ke liye baland áwáz ke na'ron se tá'id karen<sup>3</sup>.

*He will, I hope, permit me to say that we all are most grateful to him for doing so and for making the kindly and eloquent speech to which we have listened. I ask you all to support by acclamation the vote of thanks which I now propose to His Honor for his presence here to-day.*

## The Junagadh Water Works.

SPEECH BY H. E. LORD LAMINGTON, G. C. M. G.

Your Highness, aur Sahebán, Main Nawáb Sáheb ká shukriyá adá kartá hún ke unhon ne is dil-chasp rasm ke adá karne kí, jo abhí khatm húi hai, mujhko ijázat dí. Main ummaid kartá hún, ke jo kám, aj shurú' huá hai bohat jald ikhtatám ko pahunchegá, aur Junagarh mein qábil-i-itminán pání ká bandu-bast hojáwegá. Insán ko sáf pání kí ashad zarúrat hai, sáf pání par sehat ká madár<sup>4</sup> aisá hí hai jaisá sáf hawá par zindagí munhasar hai, lekin Hindostán ne aksar is osúl<sup>5</sup> ko bhulá diyá hai, aur isí sabab se yahán tarah tarah kí bímáryán paidá hotí

*Your Highness, Ladies and Gentlemen—I am grateful to His Highness the Nawab Saheb for being permitted to take part in the interesting ceremony just ended. I hope what has begun to-day will speedily reach completion and that Junagarh soon will have a satisfactory water scheme. The importance of pure water cannot be over-estimated as health depends as much on the purity of water as upon the freshness of the air, and too frequently in India this principle is forgotten and disease results. It is gratifying to find rulers here and there who think of*

Footnotee— (1) Fasih Eloquent (2) Istad'á-karná To ask  
 (3) Tá'id-karná To support (4) Madár Dependent (5) Osúl Principle.

Ba'z wáliyán-i-mulk, jab Nawab Sáheb Junagarh kí tarah, in zarúrayát ká khayál kárke, apní ri'áyá kí bhalái men koshih karte nazar áte hain, to barí tashaffí<sup>1</sup> hotí hai

Is tajwíz ke ikhtatám pra bayán kiyá gayá hai ke Junagarh ke har ek báshinde ko das gallon rozáná sáf shudá pání míl sakegá, Jo khud ek barí bát hai, 'aláwá iske jab yih khayál kiyá játá hai, ke isí qadar yá is se bhí ziyádah pání safái ke kámon men sarf hogá, to is se saríh<sup>2</sup> yih natíjá nikaltá hai ke har fard<sup>3</sup> ko bís se pachchis gallon tak pání mílegá, filhaqíqat yih barí fá'eda-rasání ká kám hai, jáisá ap sab sáhebán jánte hain

'Aláwa iske ek aur bohat barí pání kí tajwíz Mr. Whiting kí hai, jis par bohat kuchh rupaiy, kharch ho chuká hai, lekin abbi tak wuh ná mukammal hálát men parí húi hai. Magar umma'id hai ke á, endá kisé waqt par wuh bhí kámyábí ke sáth khatam hojáwegí. Filhaqíqat us waqt Junagarh pání kí taraf se bara bík hush nasíb hojáwegá.

Water Works ke jo jo maqshe main ne dekhe hain, unse na'lúm hotá hai ke jab yih kán purá

these things and do their utmost to secure them for their people as the Nawab Sahib is doing for Junagarh.

It was said that on the completion of the scheme every inhabitant of Junagarh would have ten gallons of filtered water daily; that in itself is a great thing, when in addition it is remembered that the ordinary water supply for cleaning purposes is as much or more. The obvious conclusion is that Junagarh will be supplied with from 20 to 25 gallons daily per unit of the population, a very satisfactory fact indeed, as all present know.

There is another and bigger water scheme, Mr. Whiting's scheme, upon which a considerable sum has been already spent and which for the present is in abeyance. There is reason to hope that in the future it may be brought to a successful completion. In that case Junagarh will indeed be remarkably fortunate in the matter of its water supply.

From the plans that have been shown to me I can see how beautiful these works will be when

Footnotes,—(1) Tasaffí Gratification (2) Saríh Obvious (3) Fard Unit, Person.





mojagá to niháyat hí khúbsúrat  
ma'ím hogá. Such puchhye  
to is Water Works kí imárat  
ko aisá hí khúbsúrat honá  
cháhiye thá, agar aisí nah  
hotí to uske gird-o-nawah<sup>1</sup> kí  
benazír<sup>2</sup> qudratí khúbsúrtí men  
dhabbá lagtá. Junagarh ab qud-  
ratí khúbsúrat manázir<sup>3</sup> aur is  
khushnumá imárat ke bá'is  
mubárákbád ká mustahiq hai,  
mojawweza imárat kí khúbsúrtí  
to hai hí, lekin sabse baḥkar  
pání kí safái qábil-i-zikr hai.

*they are completed. That is what  
they should be for the un-  
paralleled beauty of the surround-  
ing scenery would be marred if,  
any thing unsightly were placed  
amidst it. Junagarh is to be  
congratulated on such a happy  
combination as that connected  
with these works, placed in the  
midst of great natural beauty  
there is the architectural beauty  
of proposed buildings and above  
all the purity and freshness of  
the water supply.*

Peshtar iske ke main apní  
taqrír khatm karún, main Mr.  
Latif Khan, Engineer, ko  
mubárákbád detá hún, jinhon  
ne niháyat 'umdá kám kiyá hai,  
aur main ummaid kartá hún ke  
jo kám abhí báqí hai usko bhí  
wuh barí hoshyári aur púrí tawj-  
joh se karenge.

*I cannot conclude without  
congratulating the Engineer, Mr.  
Latif Khan, on the excellent work  
he has done. I hope the work yet  
to be done will receive from him  
the same careful and thorough  
attention.*

## DARBAR AT PESHAWAR.

SPEECH BY SIR H. A. DEANE, K. C. S. I.

Sahebán,—Púre tín sál huwe  
hain, ke ham is mubárik dinko,  
jo Shahansháh Mo'azzam ke sál-  
girah ká din hai, Shimáli

*Gentlemen,—It is just three  
years ago that on this auspicious  
day, the birth day of His Imperi-  
al Majesty the King Emperor, we*

Footnotes — Gird-o-Nawáh Surrounding (2) Benazir Unique,  
(3) Manázir Plural of Manázir Scenes.

Kirābi Sarhadi Sube ke ágház  
 kí rasā adá karne ke liye, yahan  
 jama' huwe the. Main ne khayál  
 kiyá hai ke ham sab ke liye yih  
 amr bá'is dilchaspi hogá ke áj  
 phir hamis sáláná yádgár ko qá-  
 em karne ke liye jama' hon. Tin  
 sál guzashtá ke andar, ápsáhebán  
 ne khud dekh liyá hai, ke súbé  
 ká Intizám-i-faujdári, Mál aur  
 Diwání usí tariqe par chalayá  
 gayá hai, jis se áp mánús<sup>1</sup> the,  
 aur níz ápko ma'lúm hochúká  
 hai, ke is súbé kí biná<sup>2</sup> aur  
 manshá kí nisbat áp logon men  
 jo behúda aur wahshat-nák<sup>3</sup>  
 khiyálát the, wuh kai ek aise  
 ashkhás ke khayáli tasauwarát<sup>4</sup>  
 the, jo hameshá is qism ke  
 khiyálát phailáne ko taiyár rahte  
 hain. Hamne apná farz usí  
 tareh adá kiyá hai, jaisá main-ne  
 tin sál huwe ápko yaqín diláyá  
 thá. Áp khud soch sakte hain ke  
 ápne apná farz kis had tak adá  
 kiyá hai.

Main khush hún ke main yih  
 kah saktá hún ke áp sab  
 sahebán men se aksar ne faríq  
 bandí aur fasád ke rokne men  
 bohat koshish kí hai. Khándá-  
 non aur wáhid<sup>5</sup> ashkhás ke  
 darmiyán jo muddat se mukhá-  
 lefát chalí áti thí unmen se

met here to inaugurate the North-  
 West Frontier Province. I have  
 thought it would be of interest to  
 us all to meet here again to-day  
 to commemorate this anniversary.  
 During the past three years you  
 have seen for yourselves that the  
 administration of the Province—  
 Criminal, Revenue, and Judicial—  
 has been carried on on the lines  
 to which you were accustomed,  
 and that the ridiculous wild ideas  
 amongst yourselves as to what  
 the formation of the Province  
 would mean were only the ima-  
 ginings of the minds of a few who  
 are always ready to start ideas  
 of the sort. We have carried out  
 our part as you were assured by  
 me three years ago would be the  
 case. You can think for your-  
 selves to what extent you have  
 carried out your part.

I am glad that I can say that  
 many of you have done a great  
 deal in the direction of suppress-  
 ing feuds and factions. Many  
 old differences between families and  
 individuals have been composed

Footnotes,—(1) Manús Accustomed, (2) Biná Formation  
 (3) Wahshat-nák Wild. (4) Tasauwúrat Plural of "Tasauwur"  
 Imaginings. (5) Wáhid One; Wahid ashkhás Individuals.



lekar <sup>1</sup> ki islah hogai hai, aur ap <sup>2</sup> men se aksaron ne apni zati koshishon se bhi intazam men madad di hai. Chunache iska khatir-khwah<sup>1</sup> natija yih huwa hai ke jarā,em<sup>2</sup> men numáyān<sup>3</sup> kamī hogai hai. Sath hi, main is bat ke kahne par bhi majbū-hūn, ke abhi bohat kuchh karna baqi hai. Yih bat namauzun<sup>4</sup> hogi, agar main un khandanon ya ashkhas ka nam lekar zikr karun, jo baham aise ta'alluqat qae, m nahin rakhte, jo amn ke mo'awin<sup>5</sup> hon, ya un logon ka zikr karun, jo firge-bandi karke fasad aur sazishen<sup>6</sup> barpa karte<sup>7</sup> rahte hain. Khandanon men jo tanaze'at hain, unmen buri bat yih, hai ke bap aur bete ke darmeyan aur bhai bhai ke darmeyan, sakht mukhalefat aur fasad maujud hain. Jaisa main ne apko pahle yad dilaya tha, ab phir yad dilata hun, ke aise mo'amelat nah sirf unhin logon ke liye ba'is-i-zillat hain, jinka unse ta'alluq hai, balke sarihan<sup>8</sup> wuh tamam azla' ke bashindegan men fasad aur jurm aur tanaze'at ke phailne ka mujib hote hain, aur ba'z surton men

and many of you have, also, by personal efforts, assisted in the administration. We have had accordingly the satisfactory result of a marked decrease in crime. At the same time I am constrained to say, that much remains to be done. It would be invidious on my part to mention families or individuals who are not maintaining the relations with each other which conduce to peace, or who foment factional troubles and intrigues. A very bad feature of the cases in families is that of serious disagreements and troubles between father and son and between brother and brother. As I have reminded you before, I would remind you again such cases are not only a disgrace, to those concerned, but they directly lead to the spread of feuds, crime and trouble amongst the people in the districts, and in some cases are apt to reflect across the

Footnotes,—(1) Khatir-khwah Satisfactory (2) Jarā,em Plural of 'Jurm' Crimes. (3) Numáyān Marked (4) Nā mauzun Invidious. (5) Mo'awin Conducive. (6) Sazishen Intrigues (7) Barpa karna To foment (8) Sarihan Directly.

unká 'aks' ghair 'iláqe men bhí partá hai. Isí wajah se ham aise mo'amelát ko baghair "notis" liye nahín ohhor sakte, aur agar wuh jári rahen, to jin logon ká unse ta'alluq hai, unko agar taklíf pahúnche, to unká apná hí qosúr hai. Main ne dekhá hai ke yih hí wuh log hain, jo aksar apní 'izzat par bohat náz karte hain. Ap sab jánte hain ke merí yih khlwálish hai, ke jahán tak mumkin ho ápkí 'izzat qá,em rakkhí jáe, lekin jab tak áp khud apní 'izzat qá,em nah rakkhen, aur uská munásib liház nah karen, to ham kiyá kar sakte hain.

Intazám-i-faujdári kí nisbat hukkám ko áp sáhebán bohat kuchh madad dete hain. Táham main dekhá hún, ke bohat se qatl ke muqaddemát men, jo merí nazar se guzarte hain, jhúthe ilzám qátil ke rishtedáron, yá aur aise ádmiyon par lagáe játe hain, jinká muqadme se kuchh bhí ta'alluq nahín hotá. Agar log khud wáqe'át-i-muqaddemát ke záhir karne men munásib imdád den, to wuh insedád-i-jurm ke liye niháyat 'umdá sábit honge, aur Polis ke

border. For this reason we cannot permit such cases to pass without notice, and if they continue, those concerned have only themselves to thank if they fall into trouble. I have noticed that it is often these very people who talk most of their 'izzat. You all know that it is my desire to maintain your 'izzat and self respect in every way that I can; but unless you maintain it and have proper regard for it yourselves, what are we to do?

As regards criminal administration, there is a great deal that you do to assist the authorities. I still see that in many murder cases which come before my notice false charges are made against the relations of the murderer or against others who have had nothing whatever to do with the case. If the people come forward and give proper assistance in elucidating the facts of cases, they will make a most important step towards stopping crime, and we shall hear less of



bir-khilāf kam ilzāmāt hamāre sunne men āwenge. Polis par āzādī se ilzām lagāe jāte haiñ, lekin jo log unpar ilzām lagāte haiñ wuh khayāl nahin karte, ke wuh āp bhī is ilzām men sharīk haiñ, yih bāt kahnā har ek ke liye āsān hai, ke hukkām ko chāhiye ke falān<sup>1</sup> shakhs ko rishwat<sup>2</sup> satānī se roken Jabke ham, is mo'āmele men, jo kuchh kar sakte haiñ, karte haiñ, āp hamko imdād dene ke liye, pahle zarūrī kar-rawāī nahin karte, ya'nī khud rishwat dene se nahin rukte, aur mujhe khauf hai ke ahli-jirge kā rishwat lenā bhī ghair ma'lūm bāt nahin hai. Magar main khushi se kahtā hūn ke mujhe yaqīn hai ke is bāre men bohat kuchh islāh hogāi hai. Main chāhtā hūn ke log aisi imdād den jinke sabab bohat kam muqaddemat jirge ke sopurd hoven, aur faujdārī muqaddemat 'amūman 'adā-lathāe qanūnī men faisla hon Sarhadī Regulation kā ijrā isī wajah se zarūrī huwā thā, ke log faujdārī mo'amelāt men kuchh madad nahin dete the, aur bā-qā'eda 'adalaton par yih kām, phir usī sūrat men dālā jā saktā hai, ke jab log diyānat dārī<sup>3</sup> se madad karen.

accusations against the police. The Police are very freely blamed but those who blame them do not consider their own share in the matter. It is easy enough for anyone to say that the authorities should stop a certain man from taking bribes. While we do, what we can in them atter, you do not take the first important step to helping us, viz, you do not yourselves cease offering bribes, and I am afraid even the taking of bribes by men sitting on jirgās is not unknown. I am glad, however, to say that I have reason to believe that there has been a great improvement in this respect. I should like to see such assistance given by the people, that would render very few references to jirgās necessary and criminal cases generally disposed of in the regular courts. It was because the people gave no assistance in criminal matters that the Frontier Crimes Regulation became necessary, and if the work is to be thrown back on to the regular courts, it can only be done by honest assistance on the part of the people.

Foot notes.— (1) Falān Certain such and such (2) Rishwat Bribe (3) Diyānat-dārī Honesty.

**Māī** intazām ke mota'alliq main yih zikr karsaktā hūn ke tīn azlā' ke logon ne Act Intiqāl-i-Arāzī ke nifāz<sup>1</sup> kī darkhawāst kī thī, jahānpur Act mazkūr<sup>2</sup> jāri kardiyā gayā hai. Dera Ismail Khan men, Gandarpur ke qaum ke fāe, de ke liye, ek aham<sup>3</sup> kām kāmīyābī ke sāth kiyā gayā hai, ya'nī<sup>4</sup> tīn lākh ekar qaumī arāzī<sup>5</sup> kī taqsim 'amal men āī hai, is mo'amele men jo imdād Nawab Mohammad Afzal Khan aur dīgar Sardārān-i-qaum Gandarpur ne dī hai, uskī nisbat main apnī qadr dānī kā izhār kartā hūn.

Yih is sube ki khush qismatī hai ke ab tak ta'ūn ke hamle se mahfūz rahā hai Is bāre men ba'z District Boardon aur Municipal Kamaityon ke ba'z ma'qūl "resolution" dekhkar main khush huwā hūn. Apko yād rakhnā chāhiye, ke yih apkā kām hai, ke tā'ūn ko sube men ane se rokne ke liye intazām karen, aur agar ājāe, to uske 'ilaj waghairā kā khūd tadārūk karen. Sālguzashtā men do lākh ādmī Panjab men is marz men mare. Yih Sūbā aīsī jagah par waq' hai, ke isko Panjāb kī nisbat is marz se baahne ke

In connection with revenue administration I may remark that three districts applied for the extension<sup>2</sup> of the Land Alienation Act which has been done. An important work in the interests of the Gandarpur clan in Dera Ismail Khan has been successfully carried out, viz, the partition of the tribal lands comprising an area of some 300,000 acres, and I should like to express my appreciation of the assistance in the matter given by Nawab Mohammad Afzal Khan and the leading Gandarpur chiefs.

The Province has been fortunate in so far having escaped a visitation of plague. I have been glad to see some sensible resolutions by some of the District Boards and Municipalities on the subject. You must bear in mind that it is for yourselves to make arrangements to guard against the introduction of plague into the Province and to deal with it should it be introduced. During the course of last year some 200,000 people in the Punjab died of this disease. This Pro-

Foot notes.— (1) Nifāz Extension (2) Mazkūr Said (3) Aham Important (4) Ya'nī-Viz Namely (5) Arāzī Land.



hiye ziyāda 'umda mauqe' hāsīl hai. Ap is bāre men Gavarmint ki manshā ko achehhi tarah se jānte hain. Tā'ūn kī wārdāt aur amwāt<sup>1</sup> kī raport zarūr honī chāhiye, yih amar lāzmī hai, aur aisā hī Manusepal qasbāt<sup>2</sup> men bekas<sup>3</sup> tā'ūn zadā ashkhas ko sarāon aur dīgar makānon se uṭhākar, Aspatāl men lejanā zarūri aur lāzmī hai. Bajuz iske Gavarmint tā'ūn kī aur tadābir par āpko majbūr nahīn karegī. Agar āp tā'un se mahfūz rahnā chāhte hain to āpko is bāre men kḥud tawajjoh karnī chāhiye. Agar āpko munāsib imdād kī zarūrat howe, to āp darḥwāst kar sakte hain, aur ham āpko madad denge. Yih āpkā kām hai ke 'aql ko kām men lāwen aur kḥud apnī madad karen. Khas Peshāwar kī hālat is bāre men qābil māyūsī hai. Main ne sunā hai ke Peshāwar ke bā'asar logon ne kaī jalse kiye the, magar har ek jalse kā ikhtatām baghair kisī faisle ke huwā hai. Main nahīn kah saktā ke yih bāt āyā fariq-bandyon ke ba'is hai, yā is wajeh se hai, ke aksar log har

vince is generally more favourably situated for avoiding the introduction of the disease than the Punjab is. You know well enough the policy of the Government on the subject. Cases of plague and deaths must be reported—this is compulsory—and so is also in Municipal Towns the removal to a proper Hospital of friendless plague patients from Sarāes and other houses. Otherwise Government will not force any plague measures on you. If you want to protect yourselves against the plague you must see to the matter yourselves. If you want reasonable assistance you can ask for it and we will give it to you. It is for you to practise common sense and to help yourselves. The case of Peshawar has been disappointing in this respect. I have heard of several meetings held by the leading people of Peshawar, but every one of them has ended in their coming to no decision. Whether this is due to factions or to the readiness of most of the people to listen to any nonsense that any irresponsible individual likes to

Foot notes.—(1) Amwāt Plural of "Maut" Death (2) Qasbāt Plural of "Qasba" Towns. (3) Bekas Friendless.

ek wāhiyāt<sup>1</sup> bāt ko, jo koī ghair har zimmedār shakhs unko kahnā chāhe, sunne ke liye amādā<sup>2</sup> rahte hain. Sāf bāt to yih ma'lūm hotī hai, ke ek 'ām tajwīz par muttafiq hokar, har ek mohalla yā qaum apne liye kamaitī qā'em kare, jo us tajwīz ko chalāwe. Chūnke Tā'ūn Hindostān men taraqqī pazīr hogayā hai, log us se bhāgne lage hain. Apne khud dekh liyā hai, ke log Rāwalpindī se bhāg bhāg kar yahan āte the. Lekin agar tā'ūn yahan qadam jamāle to āp kahān bhāgenge? Yih zarūr nahīn hai, ke main us nasihat ko mokarrar<sup>3</sup> bayān karūn, jo āp ko mukhtalif tajawīz<sup>4</sup> kī nisbat, jo āp ikhtayār karsakte hain, kī jā chukī hai. Main sirf yih nasihat kar saktā hūn ke āp apnī raql se kām len.

Hamāre ta'alluqāt har taur se ghair 'ilāqe kī hamsāyā qaumon se dostānā hain. Jo mushkilāt, hamko ūnse pesh ātī hain, unkā bā'is yih hotā hai. ke wuh Government ke sāth apne iqrār<sup>5</sup> par qā'em nahīn rahte. Qarīb do sāl ke huwe hain, ke Janāb Mo'allā Alqāb<sup>6</sup> Viceroy Hind ne, ek Darbār men, jo yahan

say to them, I do not pretend to say. It would seem to be simple enough to agree on a general line of action, and for each Mohalla or community to have a Committee of their own to help in carrying it out. As plague has progressed in India, the people have tried to run away from it. You yourselves have seen people from Rawalpindi flocking in here. But if you get plague established here, where will you run to? I need not recapitulate the advice which has been given you as to the different measures you can take. I can only advise you to be sensible.

On the whole we are on good terms with our trans-border neighbours. Such trouble, as we do have with them, is due to their not adhering to their agreements made with Government. A full announcement of the Government of India policy was made to you and to them by His Excellency the Viceroy in Durbar here about two

Footnotes— (1) Wāhiyāt Nonsense. (2) Amāda Ready  
 (3) Mokarrar Repeated; Mokarrār-bayān karnā To recapitulate  
 (4) Tajawīz Plural of "tajwīz" Measures (5) Iqrār Agreement  
 (6) Janāb-Mo'allā Alqāb His Excellency, a term of respect.



mun'qid huwá tha, ápké aur unke sámne sarkár kí manshá ká púra e'lán,<sup>1</sup> kar diyá thá. Sáheb mausúf<sup>2</sup> ne ápkó yád diláyá thá, ke ápkí qismat, beshtar<sup>3</sup> ápké hí háthon men hai, aur unhone ápkí qaumi hamíyyat<sup>4</sup> aur hubbulwatní se yih tawaqqo'<sup>5</sup> kí thí, ke áp uskí munásib hifázat karenge, aur níz is sube ne apne taín us dilehaspí ká roz marra ziyádah mustahiq<sup>6</sup> jitláyá, jiske sabab uske liye judá hastí<sup>7</sup> aur judá nám qá'em huwá hai. Sáheb mausúf ne ghair 'iláqe kí qaumon aur sardáron ko jitláyá thá ke unkí nisbat Government Hind kí manshá níháyat sáf hai. Unhon ne bayán kiyá thá ke tum achchhá bartáo karo, apne iqráron par qáem raho, aur Sarkár ko taklif nah do, to Sarkár bhí tumko taklíf nah degí Aur agar tum taklíf doge to Sarkár ká háth bhí band nahín hai, balke taiyár har ke jhapat kar kumak kare,<sup>8</sup> yá sazáde yá intaqám le<sup>9</sup>

Apke darmeyán se ek Saheb, jo pahle jalse men maujúd the, ab is jahánse guzargae, aur áj ham

years ago. He reminded you that your destinies are mainly in your own hands, and he looked to local pride, and to local patriotism to see that they are properly guarded, and that the Province showed itself ever more and more deserving of the interest which secured for it a separate existence and an independent name. To the trans-border tribes and chiefs he pointed out that the policy of the Government of India is very simple. It amounts to this: behave yourselves, adhere to your agreements, and do not give Government trouble and the Government will not trouble you. But if you give trouble, the hand of the Sarkar is not hidden away in its pockets, but is ready to spring forward to succour, to strike or to evenge.

From amongst you there is one who has passed away since we last met, and whose face we miss today.

Footnotes— (1) E'lán Announcement. (2) Sáheb-mausúf A term of respect, meaning "The qualified gentleman." (3) Beshtar Mainly (4) Hamíyyat Pride, Zeal (5) Tawaqqo' Looking to, Lit. Hope (6) Mustahiq Deserving (7) Hastí Existence (8) Kumak-karná To Succour (9) Intaqám-lená To avenge



ko unka chehra nah dekhne ká  
afsos hai. Hamári murád<sup>1</sup> Sardár  
Sir Sultan Jan Sáheb K.C. I. E.  
se hai, jínhon ne is sál Kohát men,  
ek daráz aur bá-'izzat zindagá-  
ní ke ba'd, wafát páí<sup>2</sup>, aur is  
'arse men, apne har ek wáqíf se  
'izzat aur Mohabbat ká samrá<sup>3</sup>  
hásil kíyá. Unkí maut súbé ke  
liye ranj ka ba'is hai.

Akhír men main apko is  
bát kí tákid<sup>4</sup> kartá hún ke apapne  
apko Shahansháh Ma'azzm kí,  
jinko Khudá salámat rakhe,  
rástbáz aur wafádár ri'áya  
banáwen, aur dusron ke liye  
namúna<sup>5</sup> banen.

*I allude to Sir Sultan Jan  
K. C. I. E., who died at Kohat  
this year after a long and honour-  
able career, in which he earned the  
respect and affection of all who  
knew him. His death is a loss to  
the Province.*

*I will conclude by urging you  
to show yourselves, and by your  
example to lead others, to be  
honest and loyal subjects of his  
Imperial Majesty the King Em-  
peror, whom God Save.*

## Opening of the Deaf and Dumb School.

SPEECH BY THE HON'BLE SIR A.H.L. FRASER, K.C.S.I.

Mr Macpherson aur Sahebán,  
Mujhe yih kahná chandán zarúrí  
nahín ma'lúm hotá, ke main is  
manzar<sup>6</sup> ko dekhne ke wáste  
ákar, jo abhí hamáre pesh nazar<sup>7</sup>  
hai, kis qadar khush huwá  
hún. Main kamaití ko Gunge  
aur Bahron ke ta'lim ke wáste,  
aisí nafis<sup>8</sup> 'imárat mohaiyá

*Mr. Macpherson, and Gentle-  
men,— There is no necessity for  
me to say how great a pleasure  
it was to me to be present to see  
such a scene as we have just been  
witnessing. I congratulate the  
Committee very heartily on hav-  
ing secured so excellent a building*

Footnotes—(1) Murád Allusion, Meaning, (2) Wafát páí Died  
(3) Samrá Fruit (4) Tákid-karná To urge (5) Namúna Example  
(6) Manzar Scene (7) Pesh-nazar Before eyes (8) Nafis Excellent.



karne par, jaisí yih hai, mubá-  
 rakbád detá hún. Yih bát zarúr  
 qábil-i-afsos hai, ke is madarse  
 kí shohrat<sup>1</sup> bohat kam ma'lúm  
 hotí hai, aur níz woh log bhí  
 bohat hí kam ma'lúm hote hain,  
 jinhon ne un munásib mauqon  
 se fá'eda utháyá ho, jo hosúl<sup>2</sup>  
 liyáqat ke wáste yahan diye  
 játe hain, aur jinko áj hí shám  
 ko, ham, kám men láte huwe  
 dekḥ chuke hain. Mr. Mac-  
 pherson sach farmáte hain, ke  
 Bengal men tarepan hazár se  
 ziyáda gúnge-bahre hain, aur  
 unmen se sirf ikattís is madarse  
 men ta'lím páte hain. Merá  
 khayál hai, ke agar ham sab  
 milkar, jo kuchh yahan hotá  
 hai, uske izhár ko apná maqsad  
 baná len, to zarúr aचेहhá natí-  
 ja paidá hogá. Gháleban<sup>3</sup> ha-  
 máre wáste yih mumkín ho  
 saktá hai, ke ham bataur khás  
 logon ke aisá karen, aur merá  
 yih bhí khayál hai, ke ham ko  
 afsarân zila', aur bá-rosúkh<sup>4</sup>  
 bashindegân sube se, is amar  
 men madad lení cháhiye, ke wuh  
 un logon par, ke jinko ek aise  
 madarse ke zarúrat hai, iská  
 izhár karen, jo ke ham áj shám  
 ko dekḥ chuke hain. Mujhe yih  
 kahná zarúrí hai, ke aisí shám

as this for the Deaf and Dumb  
 Institution. It must be a source  
 of great regret that the Institution  
 seems to be so little known and that  
 there are after all so few that take  
 advantage of the opportunities  
 that are given here of acquiring  
 the powers which we have seen  
 exercised this afternoon. As Mr.  
 Macpherson truly said, there are  
 over 53,000 deaf mutes in Bengal  
 and of these only 31 attend this  
 school. I think it might be a good  
 thing if we should make it first of  
 all an object with all of us to make  
 known something of what is done  
 here. Probably it may be possible  
 for us as private individuals to do  
 so; and I think we might call in  
 the assistance of district officers,  
 and influential men resident in the  
 interior of the Province that they  
 may make known to those who  
 require such an Institution as  
 this, what we have seen this  
 afternoon. I must say that very  
 little ought to be said on an

Footnotes—(1) Shohrat Reputation (2) Hosúl Acquirement  
 (3) Gháleban Probably (4) Bá-rosúkh Influential.



jo, jaisi yih hai, us shakhs ko, jo ke mir majlis<sup>1</sup> banaya gaya hai, aur jisko taqrir karni hai, bohat hi kam khlana chahiye. Ziyadah bolna ba'z auqat bajae asar ko ziyadah karne ke kam karti hai. Agar ham bohat se Kalaktaron, Dipti Kamishnaron aur digar mo'azziz ashkhas ko Sube ke tamam hisson se bulakar jama' kar sakte, aur jo kuchh is madarse mein ho raha hai, unko dikhate, to mere khayal mein is se zarur faida hota.

Mujhe aj sham ko nihayat hi dilchaspai hasil hui. Mujhe kuchh thora sa tajreba bahre-gungon ke bare mein hasil hua, aur mujhe unpar bohat hi tars<sup>2</sup> aya.

Ham gunge janwaron ki babat aksar zikr karte hain, aur gunge janwaron se hamari murad chhote chhote janwar hote hain.

Bahre gunge mere nazdik aise hi kam darje ma'lum hote hain jaise gunge janwar; lekin istaqlal<sup>3</sup> shafqat-amez<sup>4</sup> mehrbani, hamdardi aur ajib-o-gharib<sup>5</sup> liyaqat se, yih bahre gunge, un larkon mein tabdil hogae hain, jinka kam ham is waqt dikh rahe hain, mujhe yih kahnai zaruri hai ke main is

afternoon like this by a man who is called upon to preside and deliver an address. To talk much seems sometimes to weaken rather than deepen an impression. I think that it would have been a very great advantage if we could have called together a number of Collectors and Deputy Commissioners and influential gentlemen from all parts of the province to show them what was being done in the Institution.

I have been deeply interested this afternoon. I have had some little experience of deaf mutes; and I have greatly pitied them. We often speak of dumb animals and by dumb animals we refer to the lower creation. Deaf-mutes appear to me almost as low as dumb animals; but by patience and loving kindness and sympathy and wonderful capacity these mutes have been turned into the boys whose exploits we have been witnessing this afternoon. I must say that I have not been able to look upon this quite unmoved, and

Footnotes—(1) Mir-Majlis or Sardar Anjuman President, Both these words mean the same. (2) Tars Pity (3) Istaqal Patience (4) Shafqat-amez Loving (5) Ajib-o-gharib Wonderful.



madrāse ke dekhne se mo'assar<sup>1</sup> huwā hūn, aur main khayāl kartā hūn ke jo shakhs bhī yahān maujūd hotā, wuh zarūr is madrāse kī khūbī kā qā,el hojātā. Mr. Macpherson ne hamse bayān kiya, ke jahāntak unhon ne (Mr. Macpherson ne) is madrāse kī ta'līm dekhī hai, shafqat, ehtiyāt<sup>2</sup> aur kāmyābī ke sāth hotī hai, nīz shāgirdon ko apne ustādon se 'aqīdat<sup>3</sup> aur mohabbat hai, lekin ham ko ustādon aur lar̄kon ko dekhne ke ba'd Mr. Macpherson ke is bayān kī zarūrat nahin rahtī. Ustād kā ishāra samajhte waqt, tolabā kī ank̄hon ko, shauq<sup>4</sup> men, ustād ke chehre par lage huwe dekhna, aur unki us muskarāhat<sup>5</sup> par nazar karnā, jo unke chehron ko roshan kartī hai, ya'nī jis se unko un awāzon ke munh se nikālne kī quwwat miltī hai, jinko unhon ne kabhī nahin sunā, aur gūngon kī bolī samajhnā tarīqa-i-ta'līm dekhāne ke waste kāfi hain.

Main ne is madrāse ke bun-yādī patthar rakhne ke hālāt<sup>6</sup>, jo mujhe mere dost Mr. Macpherson ne bheje the, āj subah ko parhe,

*I think that any one who had been present would be convinced of the excellence of this Institution. We have been told by Mr Macpherson that as far as he has seen the teaching in this Institution it is kind, careful, and successful and that the teachers gain the confidence and affection of their pupils; but we do not require that statement from him after we have looked upon the matters and boys together. To see their eyes eagerly fixed on their matters face, to see the smile that lights up their faces as they catch the sign, that is to give them power to utter sounds that have never heard, to hear "the dumb speak" all this is enough to show us what the teaching must be.*

*I have read this morning an account which my friend Mr. Macpherson sent me of the laying of the foundation-stone of this Ins-*

Footnotes—(1) Mo,assar Moved (2) Ehtiyāt Care (3) 'Aqīdat Confidence (4) Shauq Eagerness (5) Muskarāhat Smile (6) Hālāt Plural of 'Hāl,' Account.

un men do bāten aisī thīn, jinkā tazkara Mr. Bolton ne kiyā thā, jin hon 'ne is' madrase men is qadar dilchaspi lī hai. jiskā khās asar mujh par huwā. Auwal yih ke Principal madrasa Inglitān aur Amrikā, apnā kām sikhne ke waste, bhejā gayā thā. Is bāt se zāhir hotā hai, ke kamaitī ne ek umdā ta'lim yaftā<sup>1</sup> shakhs kī hī zarurat nahīn khayāl kī hai, balke ek aise shakhs kī, jo is kām men isqadar gāhra mazāq<sup>2</sup> rakhtā ho, ke apnī tamām zindagī, sirf isī kām men waqf<sup>3</sup> kardene kā ārzūmand ho, chunāche is madrase ke Principal kā tamām dūnyā kī seyāhat<sup>4</sup> kar ānese yih hī gharaz hai, ke wuh is kām ke karne ke tarīqon se wāqif hojāwe. Dūsri bāt yih ke Babu Sreenath Sinha ne, jo 1893 men, in bahre-gūngon kā sab se auwal Mudarris<sup>5</sup> thā, usne apnī zindgā kā kām, apne chhote bhāī kī ta'lim se shurū'kiyā, aur isī silsele<sup>6</sup> men doston ke isrār<sup>6</sup> se dusre isī qism ke apāhajon ko bhī ta'lim dene lagā.

stitution; and there were two things in it, which were mentioned by Mr. Bolton who had taken such an interest in this Institution, which specially struck me. One was, that the Principal of the Institutes had been sent to England and America to learn his work. It showed that the Committee understood the importances of having a man who was not only well trained, but a man who had taken so deep an interest in his work that he would be willing to devote his whole life to nothing but this work; for that is what is meant by sending their Principal all over the world to find out how the work was to be done. The other thing was that Babu Sreenath Singh, who was the first teacher of these deaf-mutes in 1893, began his work in life by teaching his younger brother and from teaching his younger brother he went, at the request of friends, to teach others who were afflicted with a similar misfortune.

Footnotes—(1) Ta'lim-yāfta Trained (2) Mazāq Interest (3) Waqf-kardenā To devote (4) Seyāhat Journey far and wide. (5) Mudrris Teacher (6) Isrār Request.



Mere nazdik sachchi ham-dardi ki tarikh ka yeh ek nihayat 'umda namuna hai. Is ki ibtada<sup>1</sup> ek mohtaj bhai se hui, aur un tamam admiyon mein phail gai, jo isi tarah ki taklif mein muhtala the.

Ek bat aur bhi hai, jiski taraf mein ap Sahaban ko mutawajjah karna chahta hun. Yeh is kam ki amdan ki surat<sup>2</sup> hai.

Hamen yeh bat ma'lum ho chuki hai ke taqriban<sup>3</sup> Chheyanwe Pachchanwe hazar rupiya sarf mein bhi achuka hai.

Abhi aur kam bhi baqi hai, jismein Pandra hazar rupye kharach honge, aur mein ummaid karti hun, ke yeh kam ab khatam hojavega. Main ummaid karti hun ke kamaiti is raqam ko jaldi se faraham karne<sup>4</sup> ki koshish karegi. Isi asna<sup>5</sup> mein mujhe yeh sunkar khushi hasil hui ke Babu Girish Chander Seal ne, ek in'am qa, em karne ki gharaz se, Principal Madarse ko Mubligh<sup>6</sup> Pan sau rupiye ka Government Pramesri note bhejne ko likkha hai, jo madarse ke sabse achche Talib-i-'ilm ko diya jaye. Yeh ek dusre tariqe ka izhar hai jis se ab khairati

*This seems to me an excellent illustration of the history of true charity. It began with a brother in misfortune; and it spread to others who were similarly afflicted.*

*There is one other matter to which I wish to invite your attention. It is the financial aspect of the case. It has already been intimated to us that nearly Rs. 96,000 have been collected, and that of this sum nearly Rs. 95,000 have been spent.*

*There is still work to be done, amounting to Rs 5500 and I trust that this work will be now completed. I trust that this meeting will see that this money is very rapidly collected. I am glad at the same time to be able to intimate that Babu Girish Chunder Seal has written to the principal of the Institution offering a Government Promissary Note for Rs. 500 for the foundation of a prize to be given to the best boy in the Institution. That indicates another line which charity may*

Footnotes—(1) Ibtada Beginning (2) Surat Aspect (3) Taqriban About (4) Faraham karna To collect (5) Asna Time (6) Mubligh Amount, A term used in money.

indad milnī mumkin hai, jab-ke 'imārat kā chandā purī taurse milchukā hai.

Sāhebān, Ab ham ko Mr Macpherson ne ek fehrist<sup>1</sup>, un ash-khās kī, dī hai, jinkā shukriyā, un tamām Sāhebān par wājib<sup>2</sup> hai, jo is madrase se dilchaspī rakhte hain. San<sup>3</sup> 1903 kī Report se mujhe ma'lūm hotā hai, ke mujhe apne dost, Mr Macpherson, kā nām bhī, fehrist mutazakkerah<sup>4</sup> men, shāmil kar denā chāhiye. Main Mr. Macpherson ko achchhī tarahse jāntā hūn, aur yīh bhī jāntā hūn, ke wuh kīsī kām ko, us waqt tak shurū' nahīn karte, jab tak wuh uske chālāne kā achchhī tarah se irādah nah karlen. Mujhe kāmīl<sup>5</sup> yaqīn hai, ke Mr Macpherson ne, apnī 'adīm-ul-fursatī<sup>6</sup> se, āpnā nihayat besh qīmat<sup>7</sup> waqt sarf kiyā hai, aur jis se yaqīnan<sup>8</sup> Kamaitī ko, jiske ke wuh President hain, bohat fā'edā pahūnchā hai, kyonke merī rāe men wuh Bengāl men sabse ziyādah sakht kām karne wāle hain.

Akhir men, main kahtā hūn, ke go main za'if-ul-'umr<sup>9</sup> hūn lekin mujhe is bāt kā iqrār hai, ke main ne kabhī pahle,

now take when the building fund has been fully made up.

Now ladies and gentlemen, we had from Mr Macpherson a list of those to whom thanks are due from all, who are interested in this Institution. To that list, the report for 1903 shows me that I ought to add the name of my friend himself. I know Mr. Macpherson well; and I know that he never takes up a thing unless he intends to carry it through well. I am perfectly sure that Mr. Macpherson has given out of his scanty leisure—for he is undoubtedly in my opinion the hardest worked man in Bengal—what was of great value to him, and what I am sure has been of great value to the Committee of which he is President.

In conclusion I may say that I am an old man, but yet I am bound to admit that I have never seen deaf mutes think and read

Footnotes—(1) Fehrist List (2) Wājib Due (3) San Year (4) Mutzakkerah Said (5) Kāmīl Perfectly (6) 'Adīm-ul fursati Scanty leisure (7) Besh qīmat Valuable (8) Yaqīnan Surely (9) Za'if-ul-'umr Old.



Bahre, Gúngon ko istarah sochte parhte aur kám karte, nahín dekhá hai. Isne mujhpar aisá asar<sup>1</sup> kiyá hai, jo kabhí nahín mitegá. Main madrase ko, is 'imárat kí, aur kamaití ko is madrase ke kám men. dilchaspi kí, mubárabád detá hún. Níz main ne san 1903 kí Report safha<sup>1</sup> giyrah men us kám ka zikr dekhá hai, jis men is madrase ke puráne talib'ilm lagáe gae hain. Wuh 'ajib-o-gharib hai. Main us kaifyat<sup>2</sup> kí, niháyat shauq ke sáth, un ashkhás ke sámne ta'ríf kartá hún, jo is madrase kí umdagí ko<sup>3</sup> jachná cháhte hain.

Ab main niháyat khushí ke sáth is 'imárat ka iftatah kartá hún.

and work like this before. It has made an impression on me which will never pass away. I congratulate the Institution on this building, and on the interest the Committee has taken in the work of the Institution. I have also seen in page II of the report for 1903 an account of the manner in which the old pupils of the school are employed. It is wonderful. I earnestly commend that account to those who wish to judge of the usefulness of this Institution.

I have now great pleasure in declaring the building open.

## Sir David Barr's Retirement.

SPEECH BY SIR DAVID BARR, K. C. S. I.

Sáhebán,—Residency Hyderabad men, His Highness Nizám kí da'wat karneká, hamen yih akhír martabe ka iftakhar hai. Is Social Jalse men, koí "Political

Gentlemen,—This is the last occasion on which we shall have the honour of entertaining His Highness the Nizám at Hyderabad Residency. At this social

Footnotes—(1) Asar Impression (2) Safha Page (3) Kaifyat Account

Taqīr<sup>1</sup> karne kā merā qasd<sup>1</sup> nahīn hai, magar afsos hai, ke Resident kī haisyat se, jo merā ta'alluq pānch baras tak His Highness ke Darbār se rahā hai, wuh aisā jaldī qarīb ul-ikhtatām<sup>2</sup> hai. Main jo kahtā hūn, ke merī chālis baras kī mulāzemat Hindostān men, yih pānch baras mujhe nihāyat hī khushī se guzre, to yih kuchh fiqrā-bandi<sup>3</sup> nahīn hai, balke iski wajah yih hai, ke hamesha His Highness hī kī tarafse khulq-o-karam<sup>4</sup> zahir nahīn kya gaya, balke Hindostān kī is awwal darje kī Rayāsāt ke, tamām Wuzrā<sup>5</sup> omarā,<sup>6</sup> aur afsarān ne bhī bare hī akhlāq aur mehrbānyān zāhir kī hai. His Highness aur unkī Government se, mujhe jo sarkārī ta'alluq rahā hai, shāyad uske bayān karnekā mujhe aur bhī koī mauqa' mile, lekin āj shab<sup>7</sup> ko, Sāhebān, main āpse yih hī chāhtā hūn, ke āp hamāre nāmwar<sup>8</sup> mehmān His Highness Nizām kī tandrustī-o-khushī kā jām<sup>9</sup> nosh karen<sup>10</sup>.

gathering I have no intention of making a political speech, but I cannot refrain from expressing my deep regret that my association with His Highness as Resident at his Court, which has now lasted for five years, should so soon be drawing to a close. It is no mere form of speech when I say that these five years have been the happiest of the 40 years of my service in India and that this case is due to the invariable kindness and courtesy, I have received from His Highness, as well as from His Highness's ministers, and the nobles and officials of this premier state in India. I may have further opportunities of referring to my official connection with His Highness and his Government, but to-night, ladies and gentlemen, I will only ask you to join me in drinking to the health and long life and happiness of our distinguished guest, His Highness the Nizam.

Footnotes—(1) Qasd Intention (2) Qarīb-ul-ikhtatām About to finish, Drawing to a close (3) Fiqrā-i-bandi Form of speech (4) Khulq-o-karam Kindness and courtesy (5) Wuzrā Plural of "Wazir" Ministers (6) Omarā Plural of "Amir", Nobles (7) Shab Night, (8) Nāmwar Distinguished (9) Jām Cup (10) Nosh karnā To drink.



# The M. A.-O. College, Aligarh.

SPEECH BY SIR ALFRED GASELEE, K. C. B.

Sáhebán aur Trustiyán Kálij; Main is bát men, apní bohat barí 'izzat samajhtá hún, ke apne apne kálij men mujhe mad- 'ú kar ke is mauqe' par, apne mujhe Address pesh kíya. Mujhe is se ma'lúm hota hai, ke momálik haza<sup>1</sup> men, jis fauj ki Kamán karne ká mujhe íftikhár hásil hai, apko us se hamdardí hai, aur mujhe ummaid hai ke apke yih khayálát fauj ke har tabqe ke ádmíyon ke liye hain, aur jab ap men se bohat se log intazám ke Civil 'ohdon par muqarrar honge, to jo mukhtalíf 'arziyán, sipáhi apne khandání mo'ámelát ke báre men, pesh karenge, to ap meharbání se unki samá'at<sup>2</sup> karenge.

Main us 'umda kám se, baqhubí wáqif hún, jo yih kálij 'umda ta'lim kí taraqqí aur mardána warzishon ká hausla dene men, jis se 'umda khaslat<sup>3</sup> paidá hoti hai, kar raha hai, aur is se tolabá zindagí ke mukhtalíf mo'azziz aur a'lá 'ohdon par muqarrar hone ke qábil kiye játe hain.

*Trustees of the College and Gentlemen, I feel much honoured by your kind invitation to visit your Colledge, and by your presenting me with an address on the occasion. I feel that it shows that you are in sympathy with the army which I have the honour to represent in these provinces; and I hope that this feeling is extended by you to all the ranks, and that when you, as many of you students doubtless will, fill civil posts in the administration you will lend a kindly ear to the various petitions which soldiers some time make regarding their family affairs.*

*I am well aware of the excellent work which is being done by this College towards promoting sound education and encouraging manly sports which tend to the formation of character, thereby fitting the student to take an honourable and forward position in the various callings and duties of life.*

Footnotes—(1) Momálik házá These Provinces, "Momálik" is plural of "Mulk" (2) Samá'at Hearing (3) Khaslat Character.

Apne zamána-i-qayám<sup>1</sup> se, Kalij ko jo kamyábí hásil húi, us se main achchhí tarah wá-qif hún, aur jo hazrát<sup>2</sup> is men shárik hain, main unhen is qá-bil-i-taskin natíje par mobá-rakbád detá hún.

Jismání warzishon par jo tawajjoh kí játi hai, wuh 'um-dagí tá'lím ke 'aláwa, kalij ke liye neknámí ká bohut bará zari'ah hai.

Apne apne address men, jo ek Cadet Paltan qá'em karne ká zikr kiyá hai, jahántak main jantá hún, is mo'amla men mujh se ráe nah talab kí jáwegí, lekin agar talab kí gaí, to main is par achchhí tarah ghaur karúngá.

*The success which has attended the College since its formation is well-known to me, and I venture to congratulate those who have co-operated to this end on their satisfactory results. The attention which is paid to all physical exercise secures for the College a good reputation outside and apart from its scholastic aspects.*

*As regards the formation of a Cadet Corps to which you have referred in your address, the matter will not, so far as I know, come up for my opinion, but if it does, I shall certainly give it my fullest consideration.*

## The Islamia College, Lahore.

SPEECH BY W. BELL Esq., M. A., C. I. E.

Sadar Anjuman Sahab, aur Házerín,<sup>3</sup>—Mujhe áj yahán áne se niháyat khushí húi, kyonke áp log ta'lím ke muta'alliq niháyat 'umda kám kar rahe hain, aur yih ek aisa kám hai, jiská mujhe dilse khayál hai, aur jis se mujhe khás ta'alluq hai. Main

*Mr. Chairman and Gentle-men,—It gives me great pleasure to be present here this evening, because you are doing excellent work in the cause of education, the cause which I have at heart and the cause for which I am responsible. I congratulate you on*

Footnotes—(1) Zamána-i-qayám, Since its formation (2) Hazrát Plural of "Hazrat" Gentlemen (3) Hazerin Plural of "Házir" Gentlemen, All those present.



ap ko is amr par mubáarakbád detá hún, ke Sir Charles Riváz Sáheb Bahádúr ko ápké sáth purí hāmdardí rahí, aur níz is amr par bhí, ke Sir Denzil Ibbetson Sáheb Bahádúr ko, unke áhd ke shurú' hí men, ápné, apná hāmdard banáliyá. Mere kḥayál men ap log is bát ko samajhte hain, ke main sirf unke hukm kí ta'míl karnewálá hún, isliye apko merá nahín balke unká shukrguzár honá cháhiye.

Yih barí kḥush qismatí kí bát hai, ke ap pachchís hazár rupai kí sarkári imdád hásil karne men, shurú hí men kámyáb hue hain, kyonke is se Ahl-i-Islám ke tamám firqon ko bilá kisi imteyáz<sup>1</sup> ke fá,edá pahunchegá. Mere kḥayál men apká osúl<sup>2</sup> imteyáz aur ikhálalíf nahín hai, balke ittafáq hai, aur mujhe ummaid hai, ke Musalmánon ke tamám firqe is kár-kḥair<sup>3</sup> men muttafeqa<sup>4</sup> taurse hissá lenge. Inglistán men bhí ta'lim men yih nuqs<sup>5</sup> hai, ke wahánpar qaumí imtiyáz kiyá játá hai, lekin mujhe ummaid hai, ke ap sáhebán, qaumí aur zátí jhagron se, apne kálíj aur school ko mobarra rakkhenge.<sup>6</sup> Aj kal sabse barí

securing the sympathy of Sir Charles Rivaz, and in the very beginning of his tenure of office you have secured the sympathy of Sir Denzil Ibbetson also. I am sure you understand that you should be grateful to him and not to me, as I am under his orders.

*It is fortunate that you have been successfull in securing the grant of Rs.25,000 in the beginning, because it will be for the benefit of all those who are under Islam without any distinction of sects. I suppose your watchword is not distinction and difference but unity and I hope that all sections of Muhammadans will continue to work for this noble cause with whole hearted co-operation. It is the curse of education even in England that there is some distinction of parties, but I hope you will never allow sectarian and personal differences in your college and schools.*

*One of the great evils of the present day is the difference bet-*

Footnotes—(1) Imteyáz Distinction (2) Osúl Watchword  
 (3) Kár kḥair Noble work (4) Muttfeqa Hearted co-operation  
 (5) Nuqs Curse (6) Mobarra rakhná To keep free. Not allow.

jhagrā hai. Ap paison kī khātir<sup>2</sup> lar̥te hain, aur rupai khote hain, rupaun par lar̥te hain, aur not khote hain, aur 'alā hazal-qayās<sup>3</sup>. Lar̥ai har ek chiz ko tabāh kar-detī hāi. Main ummaid kartā hūn ke ap hameshā har mo'āmele kī tah<sup>4</sup> ko pahunchne kī koshish kyā karenge, aur jab tāk ap sachchī ta'lim ke kām men koshān<sup>5</sup> rahen, ap zātī mo'āmelāt ko, taraqqī men, sadde rah<sup>6</sup> nah hone denge.

Main apko apki guzashta taraqqī aur āindā ummaidon par mubārakbād detā hūn, aur ummaid kartā hūn ke wuh din 'anqarib<sup>7</sup> ānewālā hai, ke jab Islām-yā College ek aisī darsgāh ban-jāwegā, ke jiskā nah sirf Panjāb, balke tamām Hindostān ko fakhr hogā.

Aj kal Government ko bohat se Madāris<sup>8</sup> aur Kālijon kī bābat shikāyāt<sup>9</sup> pahunch rahī hain, magar main yih fakhriya bayān kartā hūn, ke Government ko is Kālij kī nisbat koī tashwīsh<sup>10</sup> nahīn hūi. Aligarh Kālij bhī, jis par ap men se, bāz hazrat bohat fakhr

ween parties. You quarrel on pice and lose rupees you quarrel on rupees and lose ten rupee notes, you quarrel on ten rupee notes and lose twenty rupee notes. Quarrel will destroy everything. I hope you will always go to the root of the matter and as long as you are able to help the cause of true education you will not allow personal matters to hinder your progress.

I congratulate you on the progress made and the future that lies before you, and I hope the day is not far distant, when the Islamic College will be an institution of which not only the Punjab but India will be proud.

Complaints are reaching the Government in these days of troubles in many schools and colleges, but I am proud that from the Government's point of view, this institution has given us no cause for anxiety. Even the College of Aligarh, which some

Footnotes—(1) Burai Evil (2) Khātir For, Lit. For the sake of (3) 'Alā-hāz-al-qayās And so on. In like manner (4) Tah Root (5) Koshān One who endeavours. (6) Sadde-rah Hinderance (7) 'Anqarib Near, Not at distant date (8) "Madāris" Plural of "Madrasa" Schools (9) Shikāyāt Plural of "Shikāyat" Complaints (10) Tashwīsh Anxiety.



Karte hain, ap se is mo'amele men, sabaq<sup>1</sup> hasil kar saktá hai.

Main apki kamyabi ke liye du'a kartá hun, aur jo 'inayat-amez khayalat apne meri nisbat zahir kye hain, unka shukriya ada karta hun.

of you like so much, may learn a lesson from you in this respect.

I wish you every success and thank you for your kind remarks.

## The Ballia Riots.

SPEECH BY SIR CHARLES CROSTHWAITE, K C. S. I.

Saheban, Main ne ap ko aj yahán is gharaz se bulaya hai, ke ap ke samne ek nihayat zaruri mo'amelá ka zikr karun. Ap bilashak usko samajhte hain, jiski taraf meri ishara<sup>2</sup> hai. Is zile' men Id ke mauqe' par aur iske aspás ke azla' Azamgarh, Gorakhpore aur Ghazipore men bahutse admiyon ke majme' rahe hain, aur kai mauqon par fasad aur jhagre hogae hain, jinmen kuchh admiyon ki janen bhi zae' hui hain. Badqismati se Hindu aur Musalmanon men Hindostan ke bahutse hisson men, mazhabi tahwaron ke mauqon par aksar jhagre hote hain. Am taur se aise jhagron men jahil aur nich qaum

Gentlemen—I have summoned you here to day in order to speak to you on a very important matter. I have no doubt that you all know to what I refer. On the occasion "Id" in this district, and in the of the neighbouring districts of Azamgarh, Gorakhpore and Ghazipore, there have been large assembly of people, and on several occasions riots and tumults in which several persons have lost their lives. Unhappily quarrels between Hindus and Mahomedans have from time to time occurred in many places in Hindustan on the occasion of religious festivals. Generally speaking, only the ignorant of the lower classes have taken part in such quarrels, and

Footnotes—(1) Sabaq Lesson (2) Ishara Reference.

hote the, aur abtak yih jagre yakáyak josh dílá dene se hojáte the, aur sirf un qasbát aur gaon men hue hain, jahán aisi wárdáten wáqe' hotí thin. Magar is mo'ámele men yih naí bát húi hai, ke bagháwat ká irádah aur intazám pahle se kar liyá gayá thá, aur mazkúr bálá<sup>1</sup> tin zilon se ádmí kasrat ke sáth jama' kiye gae the, aur níz máin yaqín kartá hún daryá ke pár ke, dústre maqámát se bhí, jama' kiye gae hongé. Ab yih ádmí ek 'ám gharaz kí anjám dahi<sup>2</sup> ke wáste jama' kiye gae the, ya'ni Malká Mo'azzema kí Musalmán ri'áyá ko, un rusumat ke adá karne se, báz rakkhen, joke sadyon se wuh hameshá karte chale á, e hain. Ab ek qaum ká fitná pardáz banná<sup>3</sup>, aur is gharaz se jama' honá, ke ek dúsrí qaum par jabr karen<sup>4</sup> aur us ázádí se, jo qánúnan sabko hásil hai, fá,eda utháne se báz rakhná, ek bará sangín<sup>5</sup> jurm hai, aur bilá sazá diye nahín chhorá já saktá. Sarkár Bartánya ká tamám qaumon, firqon, mazhabon ke ádmiyon ki, jo uski

hitherto these quarrels have sprung up on sudden provocation, and have been confined to the inhabitants of the town or village in which they took place. In the present case, however, this new condition has arisen: that the riots have been planned and arranged before hand, and that men in large numbers have been collected from the three districts named above and also, I believe, from other places across the river. Now these men have been called together for the purpose of carrying out a common object, namely, to prevent the Mahomedan subjects of Her Majesty the Queen-Empress from performing rites which they have been in the practice of observing for centuries. Now, for one class of the people to conspire and join together for the purpose of coercing another class and preventing it from the lawful enjoyment of the liberty which the law allows to all, is a very serious offence, and one, which cannot be permitted to go unpunished. The British Government undertakes to protect and to ensure liberty to all classes of men of all races and of all creeds

Footnotes—(1) Mazkurbálá Named (2) Anjám-dahí Carrying out, Performance (3) Fitna-pardáz banná To conspire (4) Jabr-karná To coerce (5) Sangín Serious.



Sultanāt meñ rahte haiñ, ázádí ká moháfiz banná, aur yaqín diláná farz hai. Yih bilkul ghair mumkin hai ke is qism kí fitna pardází kí jatí, aur dúr dúr ke maqámát se hazáron ádmí bulákar jama' kiye játe, aur yih sab kuchh bilá ilm aur imdád in azlá' ke bá-asar Raíson ke hoj-átá. Yih bhí námumkín hai, ke is-meñ zamíndáron kí imdád aur koshish sharík nah ho. Dehátí<sup>1</sup> jo bulákar in fasádon meñ sharík kiye gae the, kabhí apne gharon se rawánah nah hote, aur itne dúr maqámát par jama' nah hote, táwaqteke<sup>2</sup> zamíndár inko aisá karne ke liye hukm nah dete, yá दूसरे shaḡhs, jinká inpar asar hotá, nah ijázat dete. Is zile' meñ aur un azlá' meñ, jinká main zikr kar chuká hún, jo waq'e'át huwe haiñ, mujhe niháyat sañgín ma'lúm hote haiñ, kyonke inká intazám sar-bár-áwurdá aur ta'lím yáftá ádmiyon ne zarúr kiyá hogá, aur do,em is wajah se, ke ek zamindar yá Raís ne bhí, in azlá meñ se kisé mo'amle kí ittálá yá ágáhi Magistrate yá Police ko, jo kuchh ke honewálá tha, nahín dí. Ab yih bát kahná káfi nahín hai, ke yih hamle sirf Musalmánon ke hí khiláf the, aur Government ke khiláf nah the.

who live in its dominions. It is impossible that a conspiracy of this kind can have been organized and that thousands of men can have been summoned and brought together from distant parts without the knowledge and co-operation of many of the influential Raíses of these districts. It is not possible that this can have been done without the aid and exertions of many of the landowners. The villagers who were summoned to take part in these riots would not have left their homes to assemble at distant places if they had not been ordered to do this by their zamindars and others who have influence over them. The late occurrences in this, and in the other districts I have named, appear to me serious, because they must have been organized by men of some position and education, and secondly, because not one zamindar or Raís in any of these districts came forward in any one case to give information or warning to the Magistrates or police of what was going to happen. Now it is not enough to say, that the attacks were contrived against the Mahomedans only, and not against the Government.

Footnotes—(1) Dehátí Villagers (2) Táwaqteke If, As long as.

Ap Sāhebān achchhī tarah se jānte hain, ke, un Hindwon ke irāde aur kār rawāī, jo in baghāwatōn men sharīk the, khilāf qānūn the. Jo khilāf qānūn hai wuh khilāf Government hai. Is liye yih kār rawāī khilāf Government thī, aur jinhon ne, iske andar madad dī yā ittalā' dena se, jo kuchh ke honewālā thā, ighmāz<sup>1</sup> kiyā, unhon ne Government ke sāth daghābāzī kī, aur inpar jo Government kā e'tābār thā, wuh jātā rahā. Ap logon ko jān lenā chāhiye ke is qism kā chalan kabhī mo'āf nahīn ho saktā, aur bilā kisi kār rawāī kiye nahīn chhorā jā saktā.

Un logon kā ma'lūm karnā ya sazādenā, jinhon ne baghāwat men shirkat<sup>2</sup> kī hai, mushkil hai, main bewaqūf dehātyon par muqadma chalanā aur unko sazā dilānā nahīn chāhtā hun, jinko in jurmon ke karne kī tar-ghib dī gai thī. Jin logon kā main patā lagānā chāhtā hun, aur jinko sazā denā chāhtā hun, wuh ta'lim yāfta aur sarbar-āwurda log hain, jinhon ne jāhi-  
lon ko bahkāyā.<sup>3</sup> Badqismatī se, in logon ko sazā denā mushkil hai, agarche ham jānte hain, ke wuh kaun kaun hain. Magar us kār rawāī

*You know perfectly well that the intentions and actions of the Hindus who took part in these riots were against the law. What is against the law is against the Government. The movement, therefore, was against the Government and those who aided it and failed to give information of what was about to take place acted disloyally to the Government and have forfeited the confidence of Government. You must understand that conduct of this kind cannot be pardoned or passed over without notice.*

*It is difficult to discover and convict those who took part in the rioting, nor do I wish to prosecute and punish the foolish villagers who were induced to join in these crimes. The persons I wish to detect and punish are those men of better education and position who have led the ignorant astray. Unfortunately it is difficult to convict these men although we may know who they are. But the necessity of*

Footnotes—(1) Ighmāz Connivance (2) Shirkat Taking part share, (3) Bahkānā To lead astray.



jo is qism ke fasádon ke rok-  
na men kí jáwe, sab par sáf taur  
se záhír kardená zarúrí hai, aur  
iská intazám umdá taurse sirf isí  
tarah hosaktá hai, ke un tamám  
deháton ke zimme, joke ismen  
sharík huwe hain, ziyádah  
Police ke rakhne ká kharchá  
dálá jáwe, jo ke majbúran mujh-  
ko is zile' men muqarrar karní  
parí hai. Mujhko is bát ká ni-  
háyat hí afsos hai, ke main aise  
mazmún par aur is taur se ap  
logon se guftugú kartá hun. Ap  
ko pusht<sup>1</sup> há pusht 'amaldári  
Government men rahte huwe  
guzre. Ap ko ma'lúm hai, ke  
qánún men us shaḡhs ke liye  
sazá hai, jo aisá kám kare, ke jis  
se ápke mazhabí josh aur 'aqídon  
ko sadmá pahúnche, 'adálten jin  
men Magistrate hote hain, ápke  
pás hí hain, jin men ap apní  
shikáyaten kar sakte hain.  
Agar koí aisí bát hone wáli thí,  
yá honá ka ehtamál<sup>2</sup> thá, jo ke  
puráne dastúr<sup>3</sup> ke khiláf<sup>4</sup> thí,  
aur jis se ápke mazhab ko sadmá  
pahunchtá thá, to ápko Magis-  
trate se iskí chárá joí<sup>5</sup> karní  
lázim thí. Apko is kám ke  
wáste bauhterá<sup>6</sup> waqt thá, ky-  
onke fitnápardázi karne aur dúr  
dúr se ádmíyon ke buláne men  
bhí waqt hí sarf huá hogá.

preventing and putting a stop to  
outbreaks of this nature must be  
made plain to all, and this can be  
done best by calling upon all the  
villages implicated to pay the cost  
of the additional police which I  
have been obliged to bring into the  
district. In is a matter of much  
regret to me that I have to speak  
to you in such a manner and on  
such a subject. You have lived  
for many generations under the  
British Government. You know  
that the law provides a punish-  
ment for any one who commits  
an act for the purpose of offend-  
ing your religious feelings and  
beliefs; you have Courts close at  
hand with Magistrates to whom  
you can make your complaints. If  
anything was about to be done, or  
you thought any thing was about  
to be done, contrary to old cus-  
tom and calculated to outrage  
your feelings, you ought to have  
laid your complaint before the  
Magistrate. You had plenty of  
time to do this as you had time to  
organise a conspiracy and call  
together people from di-tant  
parts.

Footnotes—(1) Pusht Generation (2) Ehtemál Thought (3) Das-  
túr Custom (4) Khiláf Contrary (5) Chárá joí Redress (6) Bauhterá  
Plenty

Kisí shakhs ko yih lázim nahín hai, ke wuh qánún apne háth mein le. Government Angrezí muta'assib<sup>1</sup> nahín hai, aur kisí kí is mo'ámele mein tarafdári<sup>2</sup> nahín karegi, magar is bát ká intazám karegi, ke ek fariq दूसरे fariq par zulm nah karne páwe, aur usko nuqsán nah pahunchá sake. Musalmán aur Hindu saikron baras se ittafáq se rahte chale á, e haiñ. Wuh ek दूसरे ke mazhab ká pás karte rahe haiñ aur aksar dostá-ná taurse ek दूसरे ke tehwáron mein sharík rahe haiñ. Main ap sab sáhebán se kahtá hún, ke ap apná asar<sup>3</sup> amn-o-amán<sup>4</sup> aur dostáná ta'alluqát qá'em karne mein sarf karen, jinmein hál ke waqe'át kí wajah se farq par gayá hai.

Main ne is bát ke daryáft karneki koshish kí hai, ke kaunsi aisi náí bát húi, jisse in azlá' mein fasád huwá hai. Main yaqín kartá hún, ke iski khas wajah Gaurakshani Sabhá hai. Yih Jamá'aten nek niyatí se qá'em kí gai thín, magar ab unke mimbarán<sup>5</sup> ún aghráz se, jo unhon ne auwal mein rakki thín, tajáwuz kar gae<sup>6</sup> haiñ.

No one is justified in taking the law into his own hands. The British Government has no prejudices and will take no side in the matter, but it will see that no class is allowed to oppress or injure the other. Musalmans and Hindus have lived together for hundreds of years without much dissension. They have respected each others' feelings and have frequently taken a friendly part in each others' festivals. I ask you all to use your influence to restore the peace and friendly feelings which late events have interrupted

I have endeavoured to ascertain what new cause has arisen to disturb these districts. I believe the main cause to be the Gaurikhshini Sabhas. These Societies were established for worthy motives, but of late the members have gone beyond the objects originally set before them.

Footnotes—(1) Muta'assib Prejudiced (2) Tarafdári karná To take side (3) Asar Influence (4) Amn-o-amán Peace (5) Mimbarán Plural of "Mimber" Members (6) Tajáwuz karjána To go beyond



With sirf itne hī par qanā'at<sup>1</sup> nahīn karte, ke māweshiyon kī hālat ko durust karen aur būrhe aur bīmār jānwaron ko, bhūkā marne aur lāparwāī se bachāwen, magar unhoñne nihāyat hī khatarnāk<sup>2</sup> sūrat ikhtiyār karlī hai, aur is qism ke Resolution pās kiye haiñ, ke Hindwon ko Musalmānon ke khilāf josh dilāyā jāwe, aur un dostānā ta'al-luqāt men, jo ke in donon qau-mon ke logon men rahe haiñ, aur haiñ, farq dāl diyā jāwe. Main ne dekhā hai ke Resolution is qism ke pās kiye gae haiñ, ke Musal-mānon ke hāth māweshī nah be-che jāwen, aur Musalmānon se kaprā nah khariden, aur ba'z maqāmāt men is qism kī taj-wizen kī gāī haiñ, ke Muslmānon ko gāon ke kuwon se pānī nah bharne den. Is qism kī tajwī-zen bilā burā josh paidā kiye nahīn rah saktī, aur jabke āp ne is qism kā josh bharkā diyā to āp jāhilon ko aisī ziyādtī kar-nese, jise āp khud bhī nāpasand karen, nahīn rok sakte. Isliye main sab Sāhebān se kahtā hūr, ke āp aisī jamā'aton kī, jo is qism ke Resolution pās karen, madad karne men hoshyārī se kām len.

*They are no longer content with endeavours to improve the condition of cattle, and to save old and diseased animals from starvation and neglect; but they have taken a dangerous direction by passing resolutions tending to provoke the feelings of the Hindus against the Musal-mans and to interrupt the friend-ly relations which have existed, and exist, between the members of those bodies. I have seen that resolu-tions have been passed forbidding the sale of cattle to Mahomedans, forbidding the purchase of cloth from Mahomedans, and, in some cases, proposals have been made to exclude Mahomedans from the use of village wells. Proposals of this sort cannot be made without exciting bad feeling, and when you have excited that feeling you will not be able to prevent the igno-rant classes from going much fur-ther than you yourselves ap-prove. I ask you all, therefore, to take care how you assist Socie-ties which pass resolutions such as these.*

Ap se jahántak hosake ma-weshyón ko bacháíye, parwarish kíjye aur mehrbání se unke sáth pesh áíye aur jo kuchh ápse unki nasl men taraqqí hosake kíjye, magar dúsre ke mál aur ázádí men dakhal nah díjye Apko iski ijázat nahín dí jásakti ke áp dúsron ke jánwar chhínlen, sirf is wajah se ke wuh ápke ham mazhab nahín hain. Ap ko Sháre'am<sup>1</sup> ke rokne kí ijázat nahín dí já sakti aur nah áp jánwaron ko sarak par chalne se roksakte hain. Yih kám aise hain ke jiske ma'ne bagháwat<sup>2</sup> ke hain, aur jinko jahántak qá-núni taqat se múmkin hai, main majbúran rokúngá.

By all means preserve your cattle, nourish and treat them kindly and do all you can to improve the breed,— but do not interfere with the property and liberty of others. You cannot be allowed to snatch and take away the cattle of others merely because they are not of your own religion. You cannot be allowed to stop the highways and to prevent cattle from being driven along them. These are acts which really amount to rebellion, and which I shall be obliged to put down with all the power of the law.

Main áp Sáhebán se bhí kahtá hún, jaisá ke main ne Aligarh men bhí kahá hai, ke ham sabká ta'alluq ek dúsre se sirf 'ám insániyat kí wajah se nahín hai, balke sach to yih hai ke ham ek hí mulk men rahte hain, ek hí Malká kí ri'áyá hain aur ek hí barí Saltanat ke rukn hain. Ham ko ek dúsre ke 'aqá,ed,<sup>3</sup> riwáyaton, dastúron aur mazhab ká pás karná síkhná cháhiye, aur koí kám aísá nahín karná cháhiye jis se hamáre hamsáyon ko taklif pahunche.

I say to you, as I have said at Aligarh, that we are all bound together not only by the ties of our common humanity, but by the fact that we live in the same country are subjects of the same Queen and members of the same great Empire. Let us learn to respect each others' beliefs, traditions, customs and feelings, and to do nothing that will give pain to our neighbours.

Footnotes—(1) Sháre'-ám Highway (2) Bagháwat Rebellion  
(3) 'Aqá,ed Plural of "aqáidah" Beliefs.



Agar donon qaumon ke sar-bar-áwurda<sup>1</sup> log, ek dusre se is gharazse milén, ke in jhagron ko, jo huwe hain, faisál kar den aur áindá aise jhagre nah hone den, to mujhko yaqín hai, ke amn-o-amán, phir qá,em hokar báqí rahegá, aur jab main dekhluṅgá ke ap sab men ittafáq hogayá hai, aur wuh wujúhát<sup>2</sup> jin se ap logon men yih nácháqí<sup>3</sup> hogaí hai, rafe' hojáwen<sup>4</sup>, to main khushí se is Additional Police ko wápas bulálúṅgá, jo ke is zile men qá,em kí gaí hai, aur apko uske kharch se subukdosh<sup>5</sup> kardúṅgá.

*If the leaders of both sides will meet together with a desire to settle the quarrels that have arisen and to prevent their renewal in the future, I am sure that peace will be restored and maintained and when I see that you have come to an agreement, and that the causes which have stirred up the present ill-feeling have been removed, it will be a pleasure to me to recall the additional police stationed in the district and to relieve you from the cost of maintaining them.*

## Darjeeling Fine Arts Exhibition.

SPEECH BY SIR JAMES BOURDILLON, K. C. S. I.

Házerín-i-Jalsá,—Peshtar is se ke Numá'esh ká iftatáh kiyá jáe, mujhse yih darkwást kí gaí hai, ke main bhí, basilsilá<sup>6</sup>-i-Report Secretary Sáheb, jo abhi apke sámne parhí gaí hai, chand alfáz kahún. Yih barí khushí k<sup>1</sup>í bát hai, ke Kamaití, jaisá ke Report se záhir hotá hai, is Numá'esh ko pichhle sál kí

*Ladies and Gentlemen,—In continuation of the report which the Secretary of the Art Exhibition has just read, I have been asked to say a few words before declaring this Exhibition open. It is with great pleasure that we have learned from that report that the Committee consider the Exhibition to be fully*

Footnotes—(1) Sar-bar-áwurda *Leading* (2) Wujúhát *Plural of 'Wajah' Causes* (3) Nácháqí *Ill-feeling* (4) Rafe' hojáná *To be removed* (5) Subukdosh karná *To relieve* (6) Basilsilá *In continuation.*



Footnotes—(1) Tasauwur karná *To consider* (2) Ijrá *Life*  
(3) Shubah *Doubt* (4) Tasáwír or Taswírá *Plural of "Taswír"*  
*Pictures* (5) Subeját *Plural of "Suba" Provinces* (6) Nafis *Admirable*  
(7) Zakhirá *Contribution. Store* (8) 'Aksi tasáwír *Photographs*  
(9) 'Ajíb *Striking* (10) Musauwírcn *Artists* (11) San'at *Art.*



sūrat namūne bhī maujūd hain, jo pahlī hī martaba dekhne men aē hain. Sirf yih taswīrāt hī qābil-i-tawajjoh nahīn hain, bal-ke aur bohāt sī chīzen bhī hain, jo qābil-i-ta'rif hain, lekin is, aur aisī hī Numā,eshon ke taraqqī dehindegān<sup>1</sup> kī khwā-hish aur maqsad yih hai, ke unkā asar sirf chand rozā<sup>2</sup> hī nah ho, balke pūrā aur dā,emī<sup>3</sup> asar ād-mīyon kī ta'lim aur unke shauq aur mazāq kā barhānewālā ho. Dunyā jis men ke ham rahte hain ek mashghūl<sup>4</sup> jagah hai, aur ham men se bohāt kam aise ashkhās hain, jinko ziyādah fursat hotī ho, lekin tasāwīr, jo yahan mau-jūd hain, unse zāhir hotā hai, ke bāwajūd is qadar kāmon men mashghūl rahne ke, ham men se bohātse aise hain, ke jinko mu-sauwirī ke liye waqt mil saktā hai aur mujhe qawī ummaid hai, ke wuh as-hāb<sup>5</sup>, jo unke kām ko, baghaur dekh rahe hain, za-rūr unkī taqlid karenge,<sup>6</sup> aur sāl basāl aur bohāt se as-hāb ha-mārī Numā,esh men apnī dastī aur 'aksī tasāwīr bhejā karenge.

Darhaqīqat Hindostan khūb-sūrat chizon se bhārā huwā hai,

which are shewn for the first time. All of these and more will attract your attention, and compel your admiration to-day, but the desire and aim of the promoters of this and similar exhibitions is that their result should not be merely ephemeral, but that they should have a permanent effect, educational, instructive and stimulating. This land of our adoption is a busy place, and there are not many of us who enjoy much leisure, but the pictures here, show that even the busiest among us can find time for the pursuit of the beautiful, and I would fain hope that their example may be followed by those who here gaze upon their work, and that year after year more and more contributors may be found to our Exhibition, with brush, pencil or camera,

Indeed India is full of beautiful objects, which are offered for

Footnotes— (1) Taraqqī dehindegān Promoters (2) Chandrozā Ephemeral (3) Dā,emī Permanent (4) Mashghul Busy (5) As-hāb Plural of "Sahib" Gentlemen (6) Teqlid karnā To follow example

jo hamáarí khushí ke liye mushá-hede<sup>1</sup> men, sirf paháron par hí nahín, balke maidánon aur shah-ron men bhí, átí haiñ. Dekhne-wálí áñkh ko rozmarra kí ma'mú-lí chizon men bhí khúbsúrtí aur dilehaspí apne mazáq ke muáfíq ma'lum hoti hai, maslan<sup>2</sup> gáon ke ádmiyon ká rozmarra apne kám par jáná, kárigaron<sup>3</sup> kí ap-ne kám men mashghúliyat, bazá-ron men ádmiyon ká hojúm,<sup>4</sup> is garm mulk ke rangbarang ke'phúl aur pattiyáñ, puráne zamáne kí 'imáraton kí banáwat, aur Hin-dwon ke mandron ke 'umda naqsh-o-nigár,<sup>5</sup> jo janglon aur bághon men hote haiñ, Pathánon ke shándár maqbare, aur Musal-mánon kí sáda masjidén, kish-tiyán aur hamáre sube men daryá ke kináron kí zindagí, aur áb-sháron<sup>6</sup> ká nazára, súraj ká nikalná aur ghorúb<sup>7</sup> honá, yih sab apne apne tarz men achohhí ma'lum hoti haiñ.

Hamáarí Kamaití ne, niháyat 'aqlmandí se 'aláwa taswírat ke, aur bhí san'at ke kámon ke namúne yahán jama' kiye haiñ. Aisá kaun shakhs hai, jo Hindos-tán kí san'at ke muhtalíf kámon ká shumár kar saktá hai. Ham men se, ún sáheban

our observation and delight not merely by the hills only but by our plains and cities. To the seeing eye the common objects of daily life are full of a beauty and interest of their own: the village folk going about their daily tasks, the artisan at his work, the movement and bustle of the crowded bazar: the flowers and foliage of this land of the sun; the architecture of ancient India, the delicate outlines of Hindu shrines, embowered in forest or grove, the massive grandeur of Pathan tombs — and the simple majesty of Mahomedan mosques; the boats and the river-side life in this province of ours with her magnificent waterways — and lastly the glory of the sunset and the dawn.

Our Committee have done wisely also in collecting here specimens of art other than pictorial. Who can number the artistic industries of India, or recount their variety? Those of us who had the good fortune to be at Delhi, saw there a splendid

Footnotes—(1) Musháheda Observatiñ (2) Maslan For instance (3) Kárigar Artisan (4) Hojum Bustle (5) Naqsh-o-nigár Outlines (6) Abshár Waterways (7) Ghorúb Sunset.



ne, jo Darbār ke mauqē' par  
Dehli men maujūd the, tamām  
Hindostān kī hazārā san'at kī  
chīzen dekhi hongī, lekin is  
kahne se, merā yih matlab  
nahīn hai, ke koi shakhs Delhi  
jā, yā ek dūse Darbar kā,  
is bāt kā yaqīn karneke liye,  
ke Hindostān men is qadar  
'umda chīzen hain, intazār kare.  
Hindostān apnī dhāt, aur lakṛī  
kī chīzon, miṭṭī ke bartanon,  
salme sitāre<sup>1</sup> ke kām, aur qālīnō  
ke liye bohat muddat se mash-  
hūr chālā atā hai, aur in sab  
chīzon ke namūne, ap yahān  
is kamre kī almāryon men  
dekhenge. Shāyad yahān aisi  
besh qīmat chīzen nah hon, jo  
Badshāh ke mahal<sup>2</sup> ko ārāstā  
karneke<sup>3</sup> lā,eq hon, lekin phir  
bhī wuh Hindostān men san'at  
ke mazāq kā kāfī subūt hain,  
aur unmen aisi chīzon ke namūne  
hain, jo 'ām shā,eqīn<sup>4</sup> kī zarūryāt  
ke liye kāfī hain.

Akhir men main, misl<sup>5</sup> ek ām  
ādmī ke, kahnā chāhtā hūn,  
aur ap logon kī tarafse, Numā  
esh kī Muntazim<sup>6</sup> Kamaitī aur  
'alal-khosūs<sup>7</sup> mehnati Secretary  
Mr. Walsh ka jinhon ne hamāre

collection, gathered far and wide,  
of the beautiful arts of the Empire,  
but one need not go so far as  
Delhi, or wait for another  
Coronation Durbar to be convinc-  
ed of the beauty of the artistic  
work of India. For her metal  
work, wood carving and pottery,  
for her embroidery, and her  
carpets she has long been famous,  
and of all these you will find  
specimens in the stalls which  
surround this hall. It may be  
that they do not contain the  
treasures worthy to adorn a  
king's palace, but they afford  
ample proof of the innate artistic  
feeling of the Indian people,  
and include specimens which will  
not be beyond the reach of the  
humble lover of the beautiful.

"Lastly I desire to speak as  
one of a grateful public, and to  
thank very heartily on your  
behalf the Executive Committee  
of the Exhibition, especially

Footnotes—(1) Salme sitāra or Zardozi Embroidery (2) Mahal  
Palace (3) Arāstā karnā To adorn (4) 'Am-shā,eqīn Humble Lover (5)  
Misl As, Like (6) Muntazim Executive (7) 'Alal-khosūs Especially.



dekhne ke liye aisi aisi khub-surat chizen jama' ki hain, tahe dilse shukriya ada kartá hún. Ab main is Numá,esh ka iftatah kartá hún, aur ap saheban se darqhwast kartá hún ke ap mere sath usmeñ ki chizon ko mulaheza karen.

*indefatigable Secretary, Mr. Walsh, for the artistic beauty which they have laid before us. I now declare this Exhibition open, and invite you to join me in an examination of all that it contains.*

## The Delhi Public Library.

SPEECH BY R. HUMPHREYS, Esq., I. C. S.

Sáhebán,—Jis gharaz se yih jal-sá mun'qid kiyá gayá hai, aur jis liye ap Sáhebán ko usmeñ házeri ki taklif di gai hai, iska main mukhtasran zikr karta hún. Jaisa ke apko us tahrir<sup>1</sup> se, jo apke pas bheji gai thi, ma'lum huá hogá, iska maqsad yih hai, ke is bat par ghaur kyá jawe, ke Dehli Public Library ki taraqqi aur was'at ke liye, kyá tadabir karni chahiyeñ, kyonke Library ki mali halat qabil-i-itminan nahin hai.

*Gentlemen :— I will briefly mention the objects for which this meeting has been held and you have been given the trouble of attending it. The objects, as you may have noticed from the communication sent you, are to consider what steps should be taken for the improvement and extension of the Delhi Public Library, as the financial condition of the Institution is not on a satisfactory basis.*

Isliye main ne iska hal Local Government ko likkha aur darqhwast ki ke Library ki kuohh mali imdad ki jawe, aur apni

*This being so I represented the matter to the local Government and requested that pecuniary aid might be given to the Library, and*

Footnotes—(1) Tahrir Communication.



'Arzdásht<sup>1</sup> ke dalá,el<sup>2</sup> ko ziyádah qawí karne ke liye, main ne Lahore Public Library kí nazír<sup>3</sup> pesh kí,<sup>4</sup> jise Government ne málí imdád 'atá farmáí hai. Main ne yih bhí likkhá thá ke Dehli Lahore se kisí tarah kam nahín hai aur in donon shahron ke darmiyán kuchh farq nahín honá chahiye aur is liye Dehli kí Library ko bhí málí imdád 'atá farmáí jáwe.

Lát Sáheb ne merí 'arzdásht ká yih jawáb diyá, ke hamko Delhi Public Library se púrí hamdardí hai, magar Lahore aur Delhi mein bará farq hai; agar-che Lahore Local Government ká sadar maqám<sup>5</sup> hai, magar wuh aisá mutamaual<sup>6</sup> nahín hai jaisá ke Dehli, aur Raúsá-i-Delhi aise mutamaual haiñ, ke wuh bilá kisí khárj<sup>7</sup> imdád ke har ek rifah-i-'ám kám kí faiyází se madad kar sakte haiñ. Magar Lát Sáheb ne niháyat mehrbání se páñch hazár rupaiyá Public Library kí madad ke liye, is shart<sup>8</sup> par 'atá farmáyá hai, ke Library Kamaiti ek sál ke andar isí qadar rupaiyá, khud bhí jama' karle.

with a view to strengthen the case, cited the example of the Lahore Library for which the Government had sanctioned a grant-in-aid, and, as Delhi is in no way less important than Lahore, submitted that there should be no reason for a distinction being made between the two cities and that a grant-in-aid be sanctioned for the Delhi Public Library as well.

His Honour the Lieutenant-Governor has replied to my representation that while sympathising with the state of the Delhi Public Library, there was a great difference between Lahore and Delhi in as much as the former, though being the Headquarters of the Local Government, is not so wealthy, the Ráises of Delhi being rich enough, without any outside help, to assist any public institution with the funds required. However, His Honour has been pleased to sanction a grant-in-aid of Rs. 5,000 to the Public Library Fund, provided that the Library Committee succeed in raising an equal amount within a year.

Footnotes— (1) 'Arzdásht Representation (2) Dalá,el Plural of "Dalíl" Grounds, Arguments (3) Nazír, Example (4) Pesh kí Cited (5) Sadar maqám Head-quarters (6) Mutamaual Wealthy (7) Khárj Outside (8) Shart Condition, Provision,

Is wajah se main ne yih jalsá kyá hai, táke is bát par ghaur kyá jáwe, ke kyá tadábír zar-i-matlúbá<sup>1</sup> ke jamá karne ke liye kí jáweñ. Sáhebán ab main ápse istad'á kartá hún ke áp is fund mein chandá den.

'Aláwá azín<sup>2</sup> main yih bhí kahtá hún, ke Public Library jin kamron mein hai, wuh us ke liye púre taur se mauzún nahín haiñ, aur agar Dehli ke faiyáz Raúsá mein se, koí sáheb Malká ke Bágh mein, munásib mauqe' par, ek 'imárat ta'mír karáden, jo Dehli ke nám ke shayán-i-shán ho, to is se aur bhí ziyádah Library kí waq'at<sup>3</sup> barhjáwegí.

Iswaqt yahán bohatse faiyáz Sáheban maujúd haiñ, jin mein se har ek bazát-i-khud aisí 'imárat, bilá sisí diqqat ke, banwá sakte haiñ, aur wuh un ke nám se mausúm<sup>4</sup> ho saktí hai.

Rupai ke khareb karne ká is se behtar aur kyá mauqá' hogá, jaisá yih hai, ke Public Library kí madad kí jáwe, jahan par ádmí apní 'ilmí ma'lúmát<sup>5</sup> bohat kuchh barhá sakte haiñ, aur kisi qaum ne bilá 'ilm ke taraqqí nahín kí. Chúnke 'ilm ádmiyon

*This being so I have called this meeting to consider what steps should be taken for the collection of the required sum, and I now call on you, Gentlemen, to subscribe to the Fund.*

*In addition, I would mention, that the rooms in which the Delhi Public Library is now located are not quite suitable for the purpose, and if any of the Philanthropists of Delhi would build a building worthy of Delhi's names on a suitable site in the Queen's Garden it would further enhance the value of the Institution.*

*There are many generous men present, any of whom could undertake such a building without any difficulty whatever and it might be named after them.*

*No better use of money can be made than to assist an Institution Public a like Library where people can learn a great deal, and no nation has advanced without learning. As learning is a great thing for the advancement of the people I have every reason*

Footnotes—(1) Zar-i-matlúbá Required sum, (2) 'Aláwa-azín In addition, Besides (3) Waq'at Value (4) Mausúm Named (5) Ma'lúmát Plural of "Ma'lum" Research,



kí taraqqí ke líye ek barí chíz hai, isliye mujhe qawí ummaid hai, ke zar-i-matlúbá ke líye, bohat jald chandá hojāwégá, kyónke jo majma' main apne gird dekhtá hún, us se ma'lúm hotá hai, ke sab log, Public Library kí bahbúdí men dilchaspi lete hain. Chúnke is waqt yahan par mimbarán, aur ghair mimbarán Library maujúd hain, main un sáhebán se, jo mimbar nahín hain, darḡhwást kartá hún, ke wuh Library ke fauran, yá kam az kam, jahántak jald mumkín ho, mimber hojāwen.

Sáhebán,—Qabl<sup>1</sup> iske ke main apní taqrír ko khatm karún, main ápkí tashríf áwarí ká shukriyá adá kartá hún, aur ab main Shams-ul-Ulama Maulwí Nazeer Ahmad se darḡhwást kartá hún, ke wuh jalse ke maqásid ápke sámne ziyádah wazáhat<sup>2</sup> se bayán karen.

to think that the sum required will soon be subscribed as the assembly around me now gathered seems to take an interest in the welfare of the Public Library. As there are now present members and non-members of the Library I would ask the latter to become members to the Institution at once or at any rate without delay.

Before conclusion I must thank you, Gentlemen, for the trouble you have taken to come here and will now ask Shamsul Ulama Maulvi Nazeer Ahmad to address you on the objects of the meeting, as he can place them before you to the best advantage.

## Victoria Memorial Orphanage, Patiala.

SPEECH BY COL. J. R. DUNLOP-SMITH, C. I. E.

Sáhebán,—Sabse pahle main ápkí us 'izzat-afzái<sup>3</sup> ká, jo ápne mujhe is dilchasp rasm kí shirkat se bahkshí hai, dilí shukriyá adá kartá hún.

Gentlemen,—I wish first to thank you heartily for the honour you have done me in asking me to assist at this interesting ceremony.

Footnotes—(1) Qabl Before (2) Wazáhat Advantage (3) 'Izzat-afzái Honour.

Apkí Kamaití ne, niháyat  
 khúbi se, Patyále kí wafádári kí  
 riwáyát<sup>1</sup> ko qá,em rakkhá hai,  
 kyonke, ápkí koshishon kí ba-  
 daulat<sup>2</sup> is dár-rus-saltanat men,  
 Malká Mo'azzemá Marhúma<sup>3</sup> kí  
 do yádgáren qá,em hogaí hain,  
 jinmen se ek to shabíh<sup>4</sup> hai, jo  
 Bárádari ke maidán men hai,  
 aur dúsri yih 'imárat hai.

Yih 'imárat is gharaz se ta'mír  
 kí gaí hai, ke mohtájon aur yatí-  
 mon ko nafa' pahúnche, aur mu-  
 jhe yih bayán karne kí chandán<sup>5</sup>  
 zarúrat nahín hai, ke ápne aisí  
 'umdá tajwíz, us Bádsháh kí  
 yádgár qá,em karne ke liye,  
 ikhtiyár kí hai, ke jis se sab  
 wáqif the, aur Mádar Meharbán  
 kí haisyat se, un kí 'izzat karte  
 the.

Agarche íftatáhi rasim, is 'imá-  
 rat kí, is waqt adá kí já ráhi hai,  
 magar is se pahle hí se, báshin-  
 degán ko nafa' pahunchná shurú'  
 hogayá thá, kyonke tá'ún kí zí-  
 yádati ke waqt men, aksar tá'ún  
 zadá<sup>6</sup> Mohallon ke báshindon ne,  
 yahán ákar panáh lí thí. Isliye,  
 ham kahsakte hain, ke is nek  
 kám ká asar, taqríban ibtadá hí  
 se shurú' hogayá hai.

Your Committee has worthily  
 upheld the loyal tradition of Pati-  
 ala as, owing to your exertions,  
 the capital now possesses two  
 memorials of Her late Majesty—  
 the statue in the Baradari Grounds  
 and this building.

It has been erected for the relief  
 of the needy and the orphan, and  
 I need hardly say that you could  
 not have devised a project better  
 fitted to perpetuate the memory  
 of a Sovereign universally known  
 and revered as "Mádar Mehar-  
 ban," mother of her people.

Although the opening ceremony  
 is only now being performed, this  
 building has already been of the  
 greatest service as a shelter for the  
 people of the most severely  
 stricken mohallas of the city  
 during the worst of the plague.  
 In this way its beneficent in-  
 fluence has made itself felt al-  
 most from the very beginning.

Footnotes—(1) Riwayát Plural of "Riwayat" Traditions  
 (2) Badaulat Owing (3) Marhúma La'e, used with a deceased person-  
 age (4) Shabíh Statue (5) Chandán Hardly (6) Zadá Stricken.



Mujhe Lálá Bhagwán Dáss Sábē ki, dilchasp taqrír se, yih sunkar khushí hūi hai, ke ápká yih irádah nahín hai, ke jo log, is jagah se nafa' uṭhāwē, wuh á,indá gadágari<sup>1</sup> karen, balke tamám un logon men se, jo is men rahenge, jo ádmí kám karne ke qábil hongē, unko apne zari'ah ma'ásh<sup>2</sup> ke liye kuchh nah kuchh kám zarúr karná pāregá.

Hamāre sábiq<sup>3</sup> Lieutenant Governor, Sir Mackworth Young, is bát se kuchh kam khush nahín hongē, ke wuh 'imárat, jiská unhon ne bunyádí patthar nasab kyá thá, ab takmíl ko pahunch gai hai, aur ummaid kí játí hai, ke wuh tamám ummaiden, jo chār baras hue, kí gai thín, Khudá kí 'ináyat se, pūrī hojāwēgí.

Main phir ápká shukriya adá kartá hūn, ke ápne is martabá, mujhe is rasm men sharík hone kí ijázat dī, jo kuchh 'arse tak, mere liye, Patyále ke Rifáh-i-ám kámon kí shirkat ká ákhrí mauqa' hai.

Jin 'umdá alfáz men ápne mere 'anqarib jáne kí taraf ishárá farmáyá hai, main apne ápkó unká mustahiq nahín samajhtá hūn. Unke jawáb men, main sirf isí

*I was glad to gather from Lala Bhagwan Dass's interesting address that there is no intention of pauperising the people who will be relieved in this place, and that all the inmates who are able to work will be expected to do something to earn their own livelihood*

*It will be no small gratification to our late Lieut.-Governor, Sir Mackworth Young, that the building, of which he laid the foundation stone, is now completed, and that there is every prospect that the hopes, which were formed four years ago, will, by the blessing of God, be fulfilled.*

*I must again thank you for allowing me to be associated with such a good cause on this, the last occasion, for some months, that I shall have an opportunity of taking part in a public function at Patiala.*

*I do not deserve the more than generous terms in which you have alluded to my approaching departure. I can only say in reply*

Footnotes—(1) Gadágari Pauperism (2) Zari'ah-i-Ma'ásh Livelihood (3) Sábīq Late, Previous.

qadar kah saktá hún, ke mujhe  
bhi, apne un bohatse doston se  
judái ká, khwah thore hí 'arse ke  
liye ho, kuchh kam afsos nahín  
hai, ke jo guzashtá chand sál  
men, main ne in Riyáston men  
paidá kiye hain.

*that it is with no light heart that  
I take leave, even for a time, of  
the many friends it has been my  
privilege to make during the last  
few years in these States."*

## The Mant Ganj Pattokee.

SPEECH BY R. A. MANT, Esq., I. C. S.

Sáhebán,— Mujhe niháyat  
khushí hai, ke is Nai Bázár ká  
bunyádi patthar nasab karná  
mere hisse men áyá, kyonke  
mujhe yaqín hai, ke is Bázár se,  
Nau-ábádí<sup>1</sup> kí bahbúdí men,  
bohat kuchh nafa' pahúnchehá,  
jiská ágház<sup>2</sup> aisá honhá<sup>3</sup> huá  
hai. Jo kuchh main ne is Nau  
ábádí, aur uske báshindon ke  
muta'alliq dekhá hai, us se mu-  
jhe niháyat khúshí húi hai, aur  
main is mauqe' par khushí se  
Rai Tilok Chand ko mubárah-  
bád detá hún, ke únhon ne Nau  
ábádí ke károbár men 'umdagí  
se intazám kiyá hai. Yih ziyá-  
dah tar unki hí koshishon ká  
natíjá hai, ke ham, ab is Nai  
Bázár ká, iftatóh karte hain.

*Gentlemen, I am glad that it  
has fallen to my lot to lay the  
foundation-stone of this New  
Market, because I believe that  
the institution will contribute  
largely to the prosperity of the  
New Colony, which has made so  
promising a start. I have been  
very pleased with what I have  
seen of the colony and of the  
colonists, and I am glad to  
have this opportunity of congra-  
tulating Rai Tilok Chand on  
his able direction of the affairs of  
the colony. It is largely owing  
to his efforts that we are now in  
a position to open this New Mar-  
ket.*

Footnotes—(1) Nau-ábádí New colony (2) Agház Start, Com-  
mencement (3) Honhá<sup>3</sup> Promising.



Sāhebān-i-Nau-ābādī, āpke liye  
 ā, indā ek sarsabzi kā zamānā  
 āne wālā hai. Āpko achchhī  
 zamīnen 'atā kī gāī hai, jin se  
 ābpāshī<sup>1</sup> nahr<sup>2</sup> ke bā'is, achchhī  
 zarā'at paidā hotī hai. Āp apne  
 sābeqa nek chalan, aur Sarkār  
 Bartānyā kī kḥair khwāhi ke  
 bā'is, muntakhab<sup>3</sup> hue hai. Mujhe  
 ummaid hai, ke āp ap-  
 nī nek nāmī qā'em rakkhenge,  
 aur yih Nau-ābādī nek chalan  
 aur sarsabzī kā namūna hogī.  
 Lyalpore aur digar<sup>4</sup> Nau ābād-  
 yon men, bharkāne-wāle<sup>5</sup>, apnī  
 kḥudgharziyon<sup>6</sup> ke bā'is, Zamīn-  
 dāron ko Hukkām<sup>7</sup> ke kḥilāf  
 karneki koshish kar rahe hai. Sirf  
 be-waqūf log hī bharkāne-  
 wālon kī bāton men ājāte hai.

Mujhe ummaid hai ke tum ap-  
 ne āpko 'aqlmand<sup>8</sup> aur samajh-  
 dār<sup>9</sup> sābit karoge, aur jān jāoge  
 ke tumbāre aur Government ke,  
 ek hī fawā'ed hai. Punjāb ke  
 Zāmindāron hī men se bahādur  
 Sipahī Government kī fauj men  
 bhartī hote hai, aur mulk kī 'ām  
 sarsabzī, Zamindāron kī bahbudī  
 par munhasar hai<sup>10</sup>. Isliye āp-  
 ko yaqīn karnā chāhiye, ke Go-  
 vernment ko āpki bahbudī kā

You, Colonists, have a pro-  
 perous future before you. You  
 have been given good land which,  
 with the help of canal irrigation, is  
 already bearing good crops. You  
 have been selected on account of  
 your previous good character and  
 loyalty to the British Government.  
 I hope that you will maintain this  
 good reputation and that this colo-  
 ny will be a model of good conduct  
 and prosperity. In Lyalpur and  
 other colonies, agitators have, for  
 their own purposes, been trying to  
 set the Zemindars against the au-  
 thorities. It is only foolish persons  
 who listen to them.

I hope that you will show your-  
 selves wiser and more intelligent  
 and that you will realize that your  
 interests and those of the Govern-  
 ment are one and the same. It is  
 from the Zemindars of the Punjab  
 that the bravest soldiers of the Go-  
 vernment are recruited and it is  
 on the prosperity of the Zemin-  
 dars that the general prosperity of  
 the country depends. You may,  
 therefore, rest assured that the  
 Government has your welfare

Footnotes—(1) Abpāshī Irrigation (2) Nahr Canal, Plural  
 "Anḥār" (3) Muntakhab Selected (4) Digar Other (5) Bharkāne-  
 wāle Agitators (6) Kḥudgharziyān One's own purpose. Their own  
 purpose (7) Hukkām Plural of "Hakim" Authorities (8) 'Aqlmand  
 Wise (9) Samajhdār Intelligent (10) Munhasar hai Depends.

11 se khayál hai. Sarkár jo kuchh ápse cháhtí hai, wuh yih hai, ke áp mehnat aur suleh se<sup>1</sup> apní zamín kí kásht karen, aur jará,em ke rok ne men, afsarán zile' kí madad karte rahen, aur apní aulád<sup>2</sup> ke liye, nek námí ke sáth, qimti mál chhor jáwen, aur ápkí aulád apní aulád ke liye chhor jáe. Yih Bázár ápke aur ápke wursá<sup>3</sup> ke nase' ke liye if-tatáh kyá játá hai, aur merí do'á hai, ke áp logon kí 'umren barí hon, aur ápko sarsabzí nasíb ho.

always at heart. All it asks of you now is to cultivate your land industriously and peaceably, to help the district officers in putting down the crime and to hand down a good name and a valuable property to your sons and to their sons after them. This Market is being opened for the benefit of you and your heirs and I wish you and them long life.

## Opening of the Impey Hospital, Rajgarh, C. I.

SPEECH BY H. H. THE MAHARAJAH OF RAJGARH.

Major Impey aur Sáhebán,—Chaudah August san 1902 ko, Government kí manzúrí se, mere dost, Major Impey ne, mujhe is Riyásat kí gaddí par bitháyá thá, aur main ne, us Darbár men, jo us mauqe' par huwá thá, wa'dá kiyá thá, ke Rifah-i-'ám<sup>4</sup> kámon kí bohatsí zarúrton ko púra karúngá, aur, us waqt se mujhe hameshá khayál rahá, ke jahántak jald mumkin ho, apná wa'dá púra karún. Main nihá-

Major L. Impey and Gentlemen,—It was on the 14th August, 1902, that with the sanction of Government I was installed to the Gaddi of this State by my friend Major Impey and I had then at the Durbar held on that occasion promised to supply many urgent demands for institution of Public utility and benevolence and have ever since been mindful to redeem at as early a date as possible. I am

Footnotes—(1) Suleh-se Peaceably (2) Aulád Sons, Progeny (3) Wursá Plural of "Wàris" Heirs (4) Rifah-i-'ám Public utility.



rat masarrat<sup>1</sup> se bayān kartā hūn, ke us Darbār se ek sāl ke andar hī, mujhe apne dost ko, is Aspatāl kī taiyārī kī ittālā' dene kā ittāfāq huā, jiskī yahānpar ashad<sup>2</sup> zarūrat thī, aur jisko mere mo'azziz dost ne apne nām se mansūb karne kī 'izzat baḥshī, lekin, bawajāh kasrat bārish aur dīgar wujūhāt se, iftātāh kī rasm chhah mahīne tak multawī karnī parī. Magar main nihāyat ḥushī se Ḳhudā kā shukr kartā hūn, ke Gaddī nashīnī ke waqt se, satrah mahīne ke andar hī, is Riyāsāt ke usī mo'azziz 'ināyat farmā se, mujhe is Aspatāl ke iftatah kī darkhwāst kā mauqā' milā, ke jinhon ne mujhe gaddī nashīn kiya thā.

Main us dilchaspī ko, jo Colonel Weir, Principal Medical Officer, Momālik Mutawassit,<sup>3</sup> ko is Aspatāl se thī, kabhī nahīn bhū. lūngā, aur isliye āp khayāl kar sakte hain, ke mujhe, aḳhīr waqt mein, yih sunkar, kisqādar afsos huwā ke wuh is rasm mein, bawajāh tabdīl hojāne sarhadi sūbe mein, sharīk nahīn hosake, magar mujhe ummaid hai, ke un ke jānashīn<sup>4</sup> ko bhī, usī qadar dilchaspī is Aspatāl se hogī, jisqadar unko thī.

glad to say that within a year of that Durbar I was able to write to my friend about the completion of the Hospital which was so very badly required here and to which my esteemed friend had given the honour to associate with his name but owing to heavy rains and other causes the opening ceremony had to be postponed for six months. I am, however, happy to tender my thanks to Almighty that within 17 months of my succession to the Gaddi of this State I have been able to ask the same kind and noble personage to open the Hospital who had placed me on the Gaddi

I can never forget the interest that Colonel Weir, Principal Medical Officer, Central India, had taken in this institution and so you can imagine what a great disappointment it has been to me to learn at the last moment that he cannot join the ceremony owing to his transfer to the North West Frontier Province. I, however, hope that his successor will take as much interest in this institution as he has done.

Footnotes—(1) Masarrat Pleasure (2) Ashad Badly. Pressing (3) Momālik Motawassit Central India (4) Jānashīn Successor.



Agarīche rasm iftatāh is Aspatāl kī multawī hogāī thī, magar yih munāsib k̄hayāl kyā gayā thā, ke ādmīyon ko ijāzat de<sup>1</sup> re, ke wuh is 'imārat kī taiyārī ke ba'd se hī, ya'nī yakum<sup>1</sup> Jaulāī se, nafa' uṭhāne lagen, aur mujhe yih ma'lūm hokar k̄hushī hūī, ke is 'arse men taqriban sārhe chhah hazār ādmīyon ne, is Aspatāl men, dāktarī mo'ālejā<sup>2</sup> karāyā, jo uskī ashad zarūrat aur 'umdagī kā kāfī subūt haiṁ.

Qabl iske ke main apnī taqrīr khatm karūn, main apne mo'azziz dost, Major Impey, kā shukriyā adā kartā hūn, ke unhon ne mujhpar is qadar 'ināyat kī, aur yaqīn dilātā hūn, ke main digar Rifāh-i-'ām kāmōn men bhī, sidq dilī se koshish kartā rahūngā, aur ab main unse darkhwāst kartā hūn ke wuh barāh-i-'ināyat<sup>3</sup> is Aspatāl kā iftatāh farmāwen.

*Though the opening ceremony of this institution was put off but it was considered desirable to let the people derive its benefit from the day it was ready, viz, from 1st July last, and I am glad to find that during this interval nearly 6,500 persons have obtained medical help from this institution which goes to show its extreme necessity and popularity.*

*In concluding my speech I have to thank my esteemed friend, Major Impey, for his being so very kind to me, and after assuring him that my efforts in carrying out other institutions of public utility will continue in right earnest, I now beg to ask the favour of his kindly declaring this Hospital open.*

## Opening Ceremony of the Impey Hospital.

SPEECH BY MAJOR L. IMPEY, POLITICAL AGENT.

Your Highness aur Sāhebān,—Gaddī nashīn honeke waqt Your Highness ne Riyāsat ke Dārusadar<sup>4</sup> men zamāne hāl<sup>5</sup> ke

*Your Highness and Gentlemen,—When ascending the Gaddi Your Highness had noticed the need experienced in the Capital*

Footnotes—(1) Yakum *First*, Persian term used in Urdu (2) Mo'ālejā *Treatment* (3) Barāh-i-'ināyat or Azrāh-i-'ināyat *Kindly* (4) Dārusadar *Capital* (5) Zamāne-hāl *Modern times*  
Lit. *Present time*.



muāfiq ek Aspatāl kī zarūrat kā  
 khayāl zāhir farmáyā thā, aur  
 us 'alishān<sup>1</sup> mauqe' par, apnī  
 taqrīr men, is zarūrat ke rafe'  
 karne, aur' umdā' umdā' imārten,  
 digar rifah-i-'am kāmon ke liye,  
 banwānekā wa'dā farmáyā thā.  
 Wuh wa'dā jald aur pūrī taurse  
 pūrā hogayā hai.

Ohhah mahīne hue, ke Your  
 Highness ne mujhe aur Karnail  
 Weir ko, is Aspatāl kī iftātāhī  
 rasm ke mauqe' par mad'ū kiyā  
 thā, aur mujhe nihāyat afsos hai,  
 ke jab main ne aur Karnail Weir  
 ne safar kā intazām kar liyā thā,  
 to hamko apnā ānā multawī kar-  
 nā parā. Mujhe ehtamāl<sup>2</sup> thā  
 ke hamāre irāde kī, is tabdīlī<sup>3</sup> se,  
 Your Highness ko kuchh māyū-  
 sī<sup>4</sup> hūī hogī, lekin your High-  
 ness ne, azrāh-i-'ināyat, is rasm  
 ko bhī multawī farmā diyā thā.  
 Iske ba'd hamen, abtak, koī  
 'umdā mauqa' Rājgarh ānekā  
 nah milā, aur main bohat afsos  
 se kahtā hūn ke Karnail Weir,  
 jinko is mauqe' kā barā intzār  
 thā, Peshāwar jānewāle hain,  
 aur is wajah se wuh sharīk nahīn  
 hosake. Agarche afsos hai ke  
 hamāre dost Karnail Weir, ya-  
 hānse tabdīl hogae hain, magar

for a Hospital on modern lines,  
 and in your speech on that  
 auspicious occasion promised to  
 rectify this want as well as to  
 provide suitable buildings for  
 other public institutions. That  
 promise has been quickly and  
 amply fulfilled.

Six months ago your High-  
 ness asked Col. Weir and me to  
 be present at the opening cere-  
 mony of this hospital and I  
 much regret that after having  
 arranged for the journey both  
 Colonel Weir and I found that  
 the visit must be postponed.  
 I fear this alteration in the  
 plans caused some disappoint-  
 ment but your Highness was good  
 enough to postpone the ceremony.  
 Till now no favourable oppor-  
 tunity of visiting Rajgarh has  
 presented itself and I am very  
 sorry to say that Colonel Weir,  
 who had also been looking for-  
 ward to this event, is under  
 orders to proceed to Peshawar  
 and consequently cannot attend. Al-  
 though unfortunately our friend,  
 Col. Weir, has been transferred  
 there need be no apprehension

Footnotes—(1) 'Alishān Auspicious (2) Ehtamāl Fear (3) Tab-  
 dīlī Alteration (4) Māyūsī Disappointment.

yih andeshá nahin karná cháhiye, ke ab is Aspatál par káfi tawaj-joh nah rahegi, balke main Nai Agency Surgeon se daráhwást karúngá, ke wuh jald hí is Aspa-tál men tashrif láwen.

Your Highness ne mere nám se, is niháyat mufid Aspatál ko mansúb karke, mujhe iftaákhár<sup>1</sup> bakhshá hai. Is 'izzat afzái par main apne dost ká dilí shukriyá adá kartá hún.

Marizon kí te'dád, jo your Highness ne bayán kí hai, usse púri taurse ma'lúm hotá hai, ke kaise 'umdá taríqe se, ápne qas-be kí zarúrton ká liház farmáyá hai, aur yih Aspatál your High-ness kí, us bohat barí tawajjoh aur dúr andeshí ká, sirf ek na-múná hai, jo your Highness ne apní riyásat ke intazám men mabzúl farmái<sup>2</sup> hai. Apkí gaddí nashíni ke zamáne se jo is-láhen, ápke hukm se, aur ápke lá,eq Díwán Mr. Basheshar Náth ke zari'eh se hui hai, main unko niháyat pasandidah nazr se dekhtá rahá hún. Police ká jadid intazám huá hai, zamí-non kí málguzári ká bandobast shurú' hogaya hai, Mohakme Ta'mirát<sup>3</sup> ká az sare nau intazám kiyá gaya hai, aur

that due attention will not be paid to this Hospital and I will ask the new Agency Surgeon to make a point of visiting it at an early date.

Your Highness has done me the honour of associating my name with this most useful institu-tion. I thank you heartily, my friend, for the great compliment conferred.

The figures your Highness has quoted show conclusively how well you gauged the wants of the town, and this work is only one instance among many of the care and fore-thought that your Highness has bestowed in your administration of the State. Since your accession I have noticed with great pleasure the reforms that have been carried out under your orders and through your capable Dewan Mr. Bishe-shur Nath. The Police has been reorganized, the Settlement of the land revenue taken in hand, the important Department of the Pub-lic Works placed on a new footing

Footnotes—(1) Iftaákhár Honour (2) Mabzúl-farmái Bestowed (3) Mohakma-i-Ta'mirát Public Works Department.



hukkām a'lā 'ohdon par muqarrar kiye gae hain. Is-men shak nahīn hai ke abhī bohat kuchh karnā bāqī hai, kyonke, mere dost, kamāl<sup>1</sup> āsānī se hasil nahīn hotā hai, aur mujhe pūrā bharosā hai, ke your Highness, apnī ri'āyā kī bahbūdī aur Riyāsāt kī taraqqī men, hameshā koshish karte rahenge. Agarche, your Highness ko, ghāleban, pahle hī se, is amr kā khayāl āohukā hai, tāham main bhī bayān kartā hūn, ke is Riyāsāt men guzashtā zamāne men, ta'lim jaise zarūrī kām par, jisqadar tawajjoh honī chāhiye thi, nahīn kī gāi.

Minjumle<sup>2</sup> aur bāton ke, main khāskar, ap kī tawajjoh Thākuron ke bachchon kī 'umda ta'lim kī taraf dilātā hūn, jin-men se, mujhe yaqīn hai, bohat-se is bāre men Riyāsāt kī im-dād kī qadr karenge. Ab main your Highness kī ijāzat se is Aspatāl kā iftātāh kartā hūn.

and efficient officials selected for the higher posts. Much, of course, still remains to be done, for perfection, my friend, is not easily attained, and I feel confident that your Highness will not relax your efforts to provide for the welfare of your subjects and for the improvement of the State. I would observe, though probably, the thought has already occurred to you, that education in this State has not in the past received the attention so important a subject deserves.

Among other points I would especially advert to the desirability of imparting better education to the sons of your Thakurs, many of whom, I feel sure, will welcome any help that the State can grant. I will now with your Highness's permission declare this hospital open.

## Shikarpur Horse Show.

SPEECH BY THE HON'BLE MR. J. W. P. MUIR-MACKENZIE.

Sāhebān,—Sarkār kī jo kuchh manshā ghoron aur khachron kī

Gentlemen.—I should like to say a few words regarding the

Footnotes (1) Kamāl Perfection (2) Minjumle Among other things.

paidá,esh se hai, main uská zikr  
chand alfáz men karná cháhtá  
hún. Sarkár, jo ismen imdád de-  
kar, paidá,esh barháne men ko-  
shish kartí hai, uskí wajah yih  
hai, ke ismen Sarkár aur Zamin-  
dár donon ká fá,edá hai. Sarkár  
ko ghoron aur khachron kí Ang-  
rezí wa Hindostání fauj aur  
Polis ke liye zarúrat hotí hai.

Agarche Sarkár, niháyat ásání  
aur bohat kam kharch se, yih in-  
tazám kar saktí hai, ke jis qadar  
usko ghoron aur khachron kí  
zarúrat ho, wuh dígar momálik  
se mangá liyá kare, maslan,<sup>1</sup>  
Australia, 'Arab, Irán,<sup>2</sup> aur  
Europe ke ba'z hasas,<sup>3</sup> Cape, aur  
Americá se mangá saktí hai.  
Sarkár is waqt bhí majbúran<sup>4</sup>  
dústre mulkon se kharídtí hai.  
Lekin iskí wajah sirf yih hai,  
ke usko ghore aur khachohar is  
mulk men nahín milte, aur wuh  
cháhtí hai, ke yih tamám yahín  
miljáyá karen. Kyon? Islíye  
ke Sarkár ká ismen fá,edá hai,  
aur kháskar larái ke waqt, wuh  
cháhtí hai, ke uskí hájat-rawái<sup>5</sup>  
isí mulk men ho sake, aur rupai  
ke liház<sup>6</sup> se bhí, jo use ghoron  
kí qímat men dená partá hai,  
wuh cháhtí hai ke yih isí mulk

importance which Government at-  
tach to horse-breeding and mule-  
breeding. Government in encour-  
aging and stimulating breeding  
are endeavouring to secure the  
joint advantage of themselves and  
the Zemindars. Government re-  
quires horses and mules for the  
British and Native Army and  
for the Police.

They might probably arrange  
with perfect convenience, and pos-  
sibly less expense, to get all their  
horses and even their mules in  
other countries, such as Australia,  
Arabia, Persia, and even parts of  
Europe, the Cape or America.  
Already they are compelled to  
purchase many from foreign parts.  
But that is only because they  
cannot get them in this country;  
they wish to get them all here.  
Why? Because it is of advan-  
tage to Government, especially in  
time of war, to have their supply  
on the spot, and also because  
it is good for the money which  
has to be paid for the horses,

Footnotes—(1) Maslan Such as (2) Irán Persia (3) Hasas  
Plural of "hissah," Parts (4) Majbúran Compelled (5) Hájat-rawái  
Supply (6) Liház Good, Lit. Regard



men dastyáb hojáyá karen, kyon-  
ke yih rupaiyá áþ zamíndáron  
se takson men wusúl kíyá játá  
hai, aur wuh cháhtí hai ke yih  
rupaiyá, phir áþ Zamíndáron  
hí kí jeh men ájáwe, aur áþkí  
daulat<sup>1</sup> barháwe, bajáe iske ke  
Australiá aur Irán wálon kí  
daulat barháí jáwe.

Is waqt Government ko,  
ghoron aur khachron kí, kharí-  
dárí<sup>2</sup> men, is mulk men, barí  
diqqaten úthání partí hain, aur  
iskí khas wajah yih hai, ke áþ  
Zamíndár Sahebán, is se pahle  
aur bohatse maqámát men abtak  
bhí, is fá,ede ke útháne men,  
susti karte the, aur karte hain, jo  
áþká hai, basharteke<sup>3</sup> áþ Sarkár  
ke liye, ghoré aur khachron kí  
paidá,esh barháwen, aur unkí  
parwarish<sup>4</sup> karen.

Main ne alfáz paidá,esh aur  
parwarish, is wajah se kahe hain,  
kyonke log ab is bát ko to mah-  
sús karne<sup>5</sup> lage hain, ke apní  
ghoryon se, bachche diláne men,  
unká fá,edá hai. Lekin jonhí<sup>6</sup>  
ghorí bachchá detí hai, uská yih  
khayál hojátá hai, ke jahántak  
jald mumkin ho, usko bech dálen.  
Isliye Sarkar ko apne kám ká  
qábil honese peshtar hí, use

money raised by taxes collected  
from you Zemindars, to get back  
into the pockets of Zemindars,  
and to increase their wealth,  
instead of increasing the wealth of  
the Australians and Persians.

Now at present the Govern-  
ment are under difficulties in  
getting the horses and mules  
which they want in the country,  
and the chief reason of that is that  
you Zemindars have hitherto been  
and in many places still are, slow  
to see the advantage which may be  
yours if you will breed and rear  
horses and mules for Government.

I say breed and rear, because  
people are realising that it may  
pay to breed, to get a foal from  
their mare. But as soon as the  
foal is born their one idea is to  
sell him as quickly as possible.  
Government has, therefore, to buy  
him long before he is fit for work

Footnotes—(1) Daulat Wealth (2) Kharídárí Purchase (3) Ba-  
sharteke If, Lit. Provided (4) Parwarish karná To rear (5) Mah-  
sús karná To realize (6) Jonhí As soon as.

khariid lena parta hai, aur kai sal tak, Sarkar ko uski parwarish karni parta hai, jo Zamindar ko karni chahiye thi. Zamindar is wajah se unki parwarish nahin karte ke wuh samajhte hain, ke is se kuchh nafa nahin hota. Lekin agar wuh Zamindar, jinke pas bohatsi zamin hai, ghass ke liye bare bare gate<sup>1</sup> 'alahdah karden,<sup>2</sup> to ismen shak nahin hai, ke uski abpashi ke liye, pani unko bohat hi kam damon par milsakega. Is se wuh bohat se ghore aur khachron ke bachchon ko khila pilaa sakte hain, aur unko us waqt tak rakh sakte hain, jabtak unki 'umr<sup>3</sup> fauj ke qabil nah hojaye, aur phir wuh, unko Sarkar ke hath, barah-i-rast<sup>4</sup> barai barai raqmon<sup>5</sup> mein bech sakte hain. Agar koi bara Zamindar, ghoron aur khachron ki, ek barai te'dad<sup>6</sup> paida karasake, aur unko char sal ki 'umr tak rakh sake, aur phir Sarkar ke hath farokht<sup>7</sup> kare, to main wa'dah karti hun, ke main is kam ke liye, use pani aur zamin bohat hi kam qimat par diladunga. Zamindaron ko aisa karnese ziyadah faida hoga, banisbat iske ke wuh, ek ya do

and has to do several years of rearing which ought to be done by the Zemindar. The Zemindars will not rear because they think it unprofitable. But if those who have much land would set apart large blocks for grass, they would very likely get the water to irrigate the land at a very low rate. They could feed and keep large numbers of young horses or mules till they are old enough for work in the army, and sell them direct to Government for large sums of money. I could promise that if any big Zemindar would undertake to breed a considerable number of horses or mules, till they are four years old, and then sell them to Government, he should have my help in getting land and water for it very cheap. This would be much better for the Zemindar than selling his colt or filly when only one

Footnotes—(1) Gate' Blocks (2) 'Alahda karna To set apart (3) 'Umr Age (4) Barah-i-rast Direct (5) Raqam Amount, Plural "Raqu'm" (6) Te'dad Number (7) Farokht Sale.



sāl ke bachhere yā bachheryon ko, Sarkār ke hāth, thore dāmon men, farokht karen, aur yā is se bhī kam dāmon par Saudāgaron ke hāth bech dālen.

Jo Zamīndār daulatmand nahīn hain, unko paidā,esh barhāne ke liye, is qism ke kheton kā kām shurū' karne men, jis-qadar auwal auwal ghoryon kī zarūrat ho, unke liye aur nīz aise ibtadāi ikhrājāt<sup>1</sup> ke liye, jis lse Bāre<sup>2</sup> banā, e jāwen, jinmen ghoryon ke bachche bakhūbī daur saken, taqāwī kī imdād dī jānī bhī mumkin hai.

Mere khayāl men Sarkār bhī, aise Zamīndāron kī, digar zarā, e'<sup>3</sup> se madad karegī, maslan, ek Veterinary Afsar ko bhejdegī, jo in bachchon kī sehat<sup>4</sup> kā khayāl rakkhe, yā kam az kam, zamīndāron ko, aisī bimāri ko phailne se, rokne men, madad den, jo in jānwaron men hojāwe. Ismen shak nahīn hai, ke āp Zamīndāron ko yih bāt ma'lūm hai, ke bohat se un saudāgaron ke pās, jo āpse bachche kharīdkar lejāte hain, bare bare gate' zamīn ke hote hain, jāhānpar wuh un bachchon ko lejākar, us waqt tak,

or two years' old at a comparatively small price to Government or a still smaller price to dealers.

It might perhaps be possible to give "takavi" grants to less wealthy Zemindars to start breeding farms in this way, to get the requisite number of mares to begin with, and to pay for such preliminary expenses as enclosing the lands in which the young stock are to run. I think that Government, too, would be very glad to help them in other ways, for instance, by sending a Veterinary Officer to look after the health of the stock, or, at any rate, to help the Zemindar to check the progress of any epidemic disease which might break out among them. You Zemindars, no doubt, know that many of the dealers who buy your young stock have blocks of land in which they keep them

Footnotes— (1) Ibtadāi ikhrājāt Preliminary expenses (2) Bāre Enclosures of land (3) Zarā, e' Plural of "Zarī'ah" Means (8) Sehat Health.

ra kī chhortē hain, jātak wuh kām ke qābil nah hojāwen. Ap Sāheban khud kyon aisā nahin karte, jaisā Saudāgar karte hain? Kyon āp wuh nafa', jo āpkā hai, Saudagaron ko uṭhāne dete hain.

Is mazmūn<sup>1</sup> ko khatm karne se peshtar, main yih bayān karnā chāhtā hūn, ke mujhe yih sunkar nihāyat kbushī hūi ke Banye, apnā kām, bajāe<sup>2</sup> gadhon ke, khachron se lene lage hain. Jis waqt, is mulk ke ādmiyon ko, ek dafā' bhī yih ma'lūm hojāwegā, ke khachchar kis qadar kām men āte hain, to wuh unkī paidā'esh ko taraqqī dene men nihāyat koshish karenge. Lekin 'alāwa is kām ke, jo Banye khachron se lete hain, aur bhī kām hain, jo, yaqīnan,<sup>3</sup> āp unse lesakte hain. Is kahne se merī murād<sup>4</sup> yih hai, ke āp unse hal aur rahat<sup>5</sup> chālwa sakte hain, aur unse digar zarā'at ke kām le sakte hain. Khachchar, misl<sup>6</sup> bailon ke barī mehnat se kām karte hain, aur unse tez chalte hain, aur bohatsī sūrton men, inke khilāne pilāne men kharch kī bhī kifāyat<sup>7</sup> rahti hai.

until they are old enough for work. Why should you not do for yourself what the dealers do? Why let the dealers eat up profits which ought to belong to you?

Before leaving this subject I should like to say how glad I am to hear that Banias are beginning to use mules instead of donkeys for their work. When people of the country once find out the use of the mule he will be bred in very large numbers. But surely there is other work besides the Bania's on which you could employ mules. I mean your ploughing and water wheels and other agricultural operations. The mules would work as hard and they would move faster than the bullocks, and be in many respects less hard to keep.

Footnotes—(1) Mazmūn Subject (2) Bajāe Instead (3) Yaqīnan Surely (4) Murād Meaning (5) Rahat Water wheels (6) Misl Like (7) Kifāyat Economy.



# COTTON CULTIVATION AND AGRICULTURE.

Apne sunā hai ke Sarkār is bāt kī koshish kar rahī hai, ke is Sūbe men zarā'at kī taraqqī ho, aur sab se pahle, jo kām, iske muta'alliq, kar-nā tajwiz kiyā hai, wuh yih hai ke aisī chizon kī kāsht kī jāwe, jinse fā'edah ziyādah ho. In chizon men se ek to Misrī<sup>1</sup> Rūī hai. Kuchh to is Rūī kī kāsht maqām<sup>2</sup> Dhoro Naro men, kī gāī hai, jo Mirpur Khās se thore hī fāslē<sup>3</sup> par hai. Mujhe abhī, yih ma'lūm huā hai, ke wahān par iski kuchh kāsht Do Sau Rupaiyā fi Ekar hūī. Paidāwār<sup>4</sup> bohat hūī, aur Rūī bhī achchhī qism kī thī. Peshtar is se ke Sarkar is amar par itmīnān hāsīl kare, ke Rūī kī kāsht se nafa' hāsīl kiyā jāwe, uskī manshā hai, ke dīgar maqāmāt men bhī iski āzmā'esh<sup>5</sup> kī jāwe. Is gharaz se Sarkār ne, Mirpur Khās men, ek Farm (Qata'-zamīn) qā'em kiyā hai, jahān par ek bare raqbe<sup>6</sup> men is Rūī kī kāsht kī jāwegī. Nīz Sarkār ne zamīndāron se bhī, is bāt kī khwāhish kī hai, ke

*You have heard that the Government is making great efforts to improve agriculture in the Province, and one of the first things it is proposed to do is to introduce more paying crops. One of these is Egyptian cotton. Some of this has been grown at Dhoro Naro, not far from Mirpur Khas. I have just heard that some of the crop there was worth Rs. 200 an acre. The yield was very large and the quality of the crop was good. Before Government can be sure that this crop will grow in paying quantities they have to make further trials. For this purpose they have established a farm at Mirpur Khas where a large area will be put under the new cotton. They have also got Zamindars to undertake to try that crop over*

Footnotes—(1) Misrī *Egyptian* (2) Maqām *Place Plural 'Maqāmāt'* (3) Fāslā *Distance* (4) Paidāwār *Produce* (5) Āzmā'esh *Trial* (6) Raqbah *Area*.

“Tuh” bhi iski kásht, ek hazár  
 ekar zamínpar, mukhtalíf his-  
 son men karen. Mujhe ummaid  
 hai, ke ap wahán jákar dekhenge,  
 ke us qata'-i zamín<sup>1</sup> men kyá  
 kiyá já rahá hai, aur zamíndár  
 kyá kar rahe haiñ, is se apko Rúi  
 kí kásht ká taríqa ma'lúm  
 ho jáwega, ke kis tarah uski  
 kásht kí játi hai, aur ap apní  
 áñkhoñ se dekhkar, is bat ká  
 faislá bhi karsakeñge, ke áyá  
 uski ázmá,esh yahánpar mufid  
 hogí yá nahíñ. Agar ap dar-  
 khwást karenge to apko uske  
 liye bij bhi miljáwega. Aur  
 yih bát bhi apko ma'lúm ho-  
 jáwegi, ke is se bhi ziyádah  
 nafe' ki aur kaunsi chízeñ haiñ  
 ya'ní, 'umda qism ke gihúñ kí  
 kásht ká taríqa bhi ma'lúm  
 hojáwega, aur Superintendent  
 Farm, jo wahánpar maujúd  
 haiñ, apke tamám sawálát<sup>2</sup> ká  
 jawáb denge, jo ap unse daryáft  
 karná cháhenge. Gháleban ap  
 wahán par ek niháyat mufid  
 chiz dekhenge. Bá'z qism kí  
 paidáwár aisi hai, ke jis se  
 zamín, kamzor hone ke bajá,e,  
 zarkhez<sup>3</sup> hojáti hai, jaise Chaná,  
 jo yahánpar paidá hotá hai, aur  
 “Tur,” jo ek qism ká paudá hai,

1,000 acres of land in different  
 parts. I hope that you will go down  
 and see what is being done on that  
 farm and by those Zamindars and  
 learn how the cotton is cultivated  
 and judge for yourselves whether  
 it will be useful to try it here.  
 You will be able to get the seed if  
 you ask for it. You will also see  
 what may be even more useful  
 to you, namely, good kinds of  
 wheat being cultivated in the  
 very best way; and the Superin-  
 tendent of the Farm will be  
 there ready to answer any ques-  
 tions you may wish to ask him.  
 You will also probably see a very  
 useful thing. There are certain  
 kinds of crops such as gram,  
 which is grown up here, and “tur”,  
 a plant which I think is not  
 grown in Sind, which have the

Footnotes—(1) Qata'-i-zamín Farm (2) Sawálát Plural of  
 “Sawál” Questions (3) Zarkhez Enriching, Fertile.



jo, main khayál kartá hún, Sind mein paidá nahín hotá.

Agar ap Chane aur Jawar, ya Chane aur Bajra ko, yake ba'd digre<sup>1</sup> kásht karen, to ap ek hi qate' zamín par, sál basál kásht kar sakte hain, aur is bát kí zarúrat nah paregi, ke ap zamín ko, kuchh dinon ke liye, kallar<sup>2</sup> dál rakkhen, jo apko uswaqt karná partá hai, jab ap har sál ek hi fasl, khwáh wuh Gihún, ya Bajra ya Jawar ho, ek hi qata' zamín par barábar bote rahen. Mirpur khas mein jo Chak<sup>3</sup> hai, wahánpar ap, is qism kí kásht ke namúne dekh sakenge, aur phir ap khud andáza kar lenge, ke kyá kiyá já sákta hai. Mujhe qawí ummaid hai, ke ap Sáhebán mein se bohat se wahán jákar in chizon ko dekhenge.

Main yaqín kartá hún, ke ap Sáhebán mein se bohatse apne dil mein kah rahe hongé, ke is se kuchh nafa' nahín hogá. Hamáre buzurg<sup>4</sup> muddat se jante the, ke zamín kí kásht kis tarah kí játi hai. Ham unse barhkar kyá kar sakte hain, siwáe iske ke ham unki pairawí karen. Sach jánye aísá khayál karná ghalti<sup>5</sup> hai. Aísá hí kuchh

property of enriching instead of exhausting the soil.

If you grow gram and jowar, or gram and bajra, alternately you can cultivate the same piece of land year after year and you need not give the long fallows which are necessary if you grow every year the same crop, whether wheat, or bajra, or jowar, on the land. On the farm at Mirpur Khas you will see examples of this kind of cultivation and have a chance of judging for yourselves what can be done. I hope very much that many of you will go and see these things.

I am sure that many of you are saying in your hearts this is very little good. Our fathers learnt long ago how best to till the soil. We cannot do better than follow their example. Believe me that is a mistake. This

Footnotes—(1) Yake ba'd digare Alternately (2) Kallar Fallow a Rural term (3) Chak Farm (4) Buzurg Fathers (5) Ghalti hai Mistake.

modaton tak Inglistan<sup>1</sup> men kashkār kahā karte the. Magar taqrīban,<sup>2</sup> sau baras hue, ke wuh bedār hone<sup>3</sup> lage hain, goyā ke khwāb<sup>4</sup> se ut̥the hain, aur hoshyār ādmīyon ne, ghaur kar-nā shurū' kiya, ke naī chizon se kyā kuchh ho saktā hai, aur unhon ne khayāl, ghaur aur taj-reba<sup>5</sup> karke bohatsī bāteñ ma'lūm karlīn. Us 'ilm ke zarī'eh se, jo unhon ne sikhā thā, mulk ke mukhtalif hisson men, zamīnon ko kām men lāe, jis se unkī pahle se dagnī<sup>6</sup> aur tignī<sup>7</sup> paidāwār hogai hai. Wuh bhī zamīnon ko, apki tarah, muddaton bekār chhor dete the. Lekin unhon ne har sāl mukhtalif ashyā<sup>8</sup> kī kāsht karne aur 'um-da khād<sup>9</sup> iste'māl karne se, zamīn ko bekār nah parē rahne diyā, aur is tarah apnī zamīn ko kamzor nah hone diyā, aur sāl basāl kāsht karte rahe.

was what used to be said in England by the farmers there for many years. But about a hundred years ago they began to wake up as from a sleep, and clever men began to think what new things might be done, and by thinking, observing and experimenting they found out many things. They applied their knowledge to the land in parts of the country and made it yield twice and three times what it did before. They used to have long fallows just as you do. But they found out how by cultivating different crops in alternate years and by using suitable manures they could avoid these fallows and cultivate the same land year after year without exhausting it.

### EDUCATION OF ZAMINDARS.

Ap logon ko sikhne men sharm<sup>10</sup> nahin karnī chāhiye, kyonke unhon ne bhī sikhā thā. Aur iski kyā wajah hai, ke ap sikhne men is qadar sharm aur sustī karte hain? Iski wajah

You must not be too proud to learn—as they learnt. And why are you so often too proud or too lazy to learn? It is because you do not understand. And why do you not understand? It

Footnotes—(1) Inglistan England (2) Taqrīban About (3) Bedār honā To wake up (4) Khwāb Sleep (5) Tajreba Experience (6) Dagnī Twice (7) Tignī Thrice (8) Ashyā Plural of "Shai" Things (9) Khād Manure (10) Sharm Shame.



Yih hai ke ap samajhte nahin hai. Aur ap samjhte kyon nahin hain? Iski wajah yih hai ke ap jehalat<sup>1</sup> ko chhorne ki koshish nahin karte, aur apke bachche bhi aise hi rahenge. agar ap unko ta'lim nah dilenge. Ham Sarkari hukkam kyon apko hamesha kahte rahte hain ke ap apne bachchon ko Madrase men bheja karen? Iski wajah yih hai ke ham chahte hain, ke apki ankhen khul jaen, aur ap taraqqi ki zarurat ko mahsus karne<sup>2</sup> lagen, jis se apke ghoron ki paidaesh ziyadah ho, aur apki zar'at barhe, aur sabse barhkar apka chalan durust ho.

is because you will not try to escape from your ignorance; and your children will be the same if you refuse to have them taught. Why are we Government officers always bothering you to send your children to school? It is because we wish you to get your eyes opened and to understand the possibility and necessity of advancing and improving in your horse breeding, in your agriculture, and, above all, in your character.

Ap Sahaban se chunke barba kaha gaya hai, ke ap apne larikon ko Madarse men bhejen, aur ta'lim hasil karaien, jisliye main is waqt uske babat, ziyadah nahin kahunga. Lekin itna main zarur kahunga ke ham jo apko, aisa karneke liye, israr se kahte hain, to iski wajah yih hai, ke ham, apni qaum men se, har ek shakhs ko tajrabe se, jante hain, ke kamyabi, jis wajah se, hamne hasil ki hai, wuh wajah yih

You have had so much said to you about sending your sons to school and education that I will not weary you with more now. But this I will say, that when we urge you to do this it is because we know from the experience of each individual among us and the experience of our nation that the reason of the success which we have attained is that we have worked

Footnotes—(1) Jehalat Ignorance (2) Mahsus karna To understand

hai, ke ham mehnat karte rahe hain, aur hamne kabhi sikhne men sharm nahin ki hai. Isliye agar ap chahate hain, ke apke bachche, misl apke achhehi hi admi nah hon, balke apse barhkar hon, to apko chahiye ke ap unhen Madrase men bhejen, jahanpar unko parhna aur kam karna sikhaya jayega.

Isko ap, is taurse, samjhen, ke jaise admi mard<sup>1</sup> banaya jata hai, aur apne mulk ke liye, laraiyon men larne se waste, fauj men mulazemat<sup>2</sup> karti hai, jahanpar usko, bohat kuchh, jafa kashi<sup>3</sup> aur qawa'ed karni partii hai, isi taurse chhote chhote larkon ko bhi, Madrase men bhejkar, mazbut aur apne dilon par qabul rakhne-wale, aur zindagi ki larai men larne-wale, banaya jata hai. Ghar men man ke ghutne<sup>4</sup> se lage baithe rahnai, haqiqat men, uswaqt tak achhehi hai, jab tak ham chhote chhote bachche hain, lekin jab ham chalne, phirne aur daurne ke qabil hojayein, apne aur apne kam ke muta'alliq ghaur kar sakein, to uswaqt hamko bahar jana chahiye, aur ta'lim hasil karni chahiye, take ham apni guzran ke qabil

and have not been too proud to learn. So if you wish your children to be not only as good men, but better men than you are, you must send them to school where they will be made to learn and work.

Just as a man is made a man and ready to fight battles for his country by serving in a regiment, where he is hardened and disciplined, so is a young boy made strong and self-controlled and fitted to fight the battle of life by being sent to school. To remain at home by the mother's knee is good indeed while we are babies. But when we are big enough to walk and run

Footnotes—(1) Mard Man Brave (2) Mulazemat Service  
 (3) Jafa Kashi Working hard (4) Ghutnai Knee



hojāwēn. Guzrān kā tarīqa, sirf yih hī nahīn khayāl karnā chāhiye, ke ham kisī Sarkārī Daf-tar mein Bābū banjāwēn, bal-ke yih honā chāhiye, ke ham 'umda Zamīndār hon, ek 'umda zarā, at pesha hon, ek 'umda saudāgar hon, aur sabse barḥkar ek achchhī aur far-mānbardār<sup>1</sup> ri'āyā hon.

and see for ourselves and work, then we must go out and be trained to make careers for our-selves. And the career should be not merely that of a clerk in a Government Office, but that of a good Zemindar, a good agriculturist, a good merchant, and, above all—a good and loyal citizen.

## The Central Model School, Lahore.

### Annual Prize Distribution.

SPEECH BY W. BELL, Esq., M. A., C. I. E. \*

Sāhebān,—Main yih bayān karnā chāhtā hūn ke is 'umda kamre mein, main tumhen dekh-kar kisqadar khush huā hūn, Panjāb ke chand hī Madāris mein aisā 'umda kamra hogā jai-sā yih hai. Main yih bhī kahnā zarūrī samajhtā hūn, ke Mr. Wathan ne tumse kitnā durust farmāyā hai, ke tumhen apne Madrased par fakhr karnā chāhiye. Tumhen apne Madrase ko sabse a'la samajhnā chāhiye aur mujhe ummaid hai, ke tumhārā yih khayāl, sirf usī waqt tak nah hogā, jab tak tum yahān

Gentlemen,—I want to say how very glad I am to see you here in this very fine room; few schools in the Punjab can boast of such a fine room as this. I want also to say how very right Mr. Wathan was to ask you to take a pride in your school. You should think that your school is the best, and I hope that you will think it so not only

Footnotes—Farmānbardār Loyal.

\* This speech was made mostly in words of one syllable and Mr. Bell asked that any pupil, who found him using a long word, should raise his hand.

ho, balke bare hokar bhí aisá  
 hí khayál rakkhoge.

Is báre men, jo kuchh Mr.  
 Wathan ne farmáyá, uská mujh-  
 par bará asar huá, aur mujhe  
 ummaid hai, ke tum yih bát yád  
 rakkhoge, aur kabhí apne puráne  
 Madrased ko dilse farámosh nah  
 karoge, khwáh tum duniyá men  
 kaisí hí taraqqí kyon nah kar  
 jáo. Mujhe ummaid hai, ke tum  
 hameshá, yih kahne ke liye,  
 taiyár rahoge, ke jo kuchh tum-  
 ne taraqqí, kí hai, wuh zi-  
 yádah tar is Madrased kí ta'lim  
 kí badaulat hai. Larcon, Main  
 yih bhí kahná zarúri samajhtá  
 hún, ke tumhen apne Madrased  
 par, sirf is wajah se názán nahín  
 honá cháhiye, ke wuh ek Model  
 School hai, balke is wajah se, ke  
 tum men se har ek, 'jo is Model  
 School men ta'lim pátá hai, wuh  
 दूसरे larcon ke liye, namúná  
 banne kí, koshish kartá hai.

'Umdá kamron aur digar  
 ashyá se Madrased kí zebá,esh<sup>1</sup>  
 nahín hotí, balke larcon se Mad-  
 rased kí zebá,esh hotí hai, ya'ní,  
 jaise larce honge waisí hi Mad-  
 rased kí waq'at<sup>2</sup> hogí, aur main  
 ummaid kartá hún ke tumhári  
 imándári, jafákashí, aur rást-  
 bázi, hameshá दूसरे larcon ke  
 liye namúná hogí, aur tum aise

while you are here, but also when  
 you are old.

*I was also much struck with  
 what Mr. Wathan said on this  
 point, and I hope you will bear  
 it in mind, and not forget your  
 old school, no matter how much  
 you may get on in the world. I  
 hope you will always be ready to  
 say that you got on because of your  
 work in this school. I should  
 like also to ask you boys to be  
 proud of your school not only be-  
 cause it is a Model School, but  
 because each of you who reads in  
 the Model School tries to be a  
 model boy.*

*It is not fine rooms and  
 such things that make a Model  
 School; a school is what the  
 boys make it, and I hope you will  
 always be model boys—true,  
 hard working and straight,*

Footnotes—(1) Zebá,esh Ornament (2) Waq'at Value, Utility.



laṛko banoge, ke jin par ham fakhr kār sakeṅge.

Ai Model School ke laṛko, Main umamāid kartā hūn, ke tum hamesha apne nek chalan ke bā'is mash-hūr rahoge. Merī tumse yih bhī khwāhish hai, ke tum apne chalan se, is bāt ke zāhir karne kī koshish karoge, ke tum apne Madrāse, Model School, ke shāyān-i-shān ho.

Jaisā ke tum jānte ho, 'umdā bartāo yih hī hai ke ham dūsron ke sāth mehrbānī se pesh āwen, aur main umamāid kartā hūn, ke tum hame-shā ke liye is sāde tarīqe kī pai-ravī karne meṅ koshish karte rahoge. Ai laṛko, Main tumse, yih bhī chāhtā hūn, ke tum apne libās kī 'umdagī aur pakīzgī<sup>1</sup> kā bhī khayāl rakkho.

Mujhe Mr. Wathan se, yih sunkar khushī hūī, ke har ek laṛkā, khel meṅ bhī kāfī hissah lena kī koshish kartā hai. Aisā hī honā bhī chāhiye. Balke, is Madrāse meṅ, koī laṛkā, aisā nah honā chāhiye, jo khelon meṅ hissah nah lesake. Chūn-ke ham a'zā, e raīsa<sup>2</sup> ke sāth paidā hue haiṅ, isliye hat-tal-

and boys that we can be proud of.

*I hope you, Model School boys, will always try to be known by your good manners. I want to ask you to try to show by your manners that you are worthy of a place in the Central Model School.*

*Good manners, you know, are just our way of being kind to others, and I hope that you will do your best to mind such a rule as this. I should also like you boys to be known for your neatness and tidiness in dress.*

*I am glad to hear from Mr. Wathen that every boy tries to take some part in games. That is only as it should be. No boy should be at this school who is not fit to take part in the games. We are all born with bodies, and*

Footnotes—(1) Pākīzgī Neatness (2) A'zā, e Raīsa Parts of human body.

imkān<sup>1</sup> hamko har ek 'uzw<sup>2</sup> kī  
 khidmat karnī chāhiye.

Chūnke yih zindagi men hamārē  
 kām āte hain, isliye hamen hat-  
 tal-imkān inkī tandruti kā kha-  
 yāl rakhnā chāhiye, aur warzishī  
 khel unke liye nihāyat mufid  
 sābit honge. Jab tum khel ke  
 maidān men jate ho, to tumko  
 bāhamī bartāo kā tarīqa ma'lūm  
 hotā hai, aur is se tum apne  
 Madrase kī neknāmī ko bhī dū-  
 bālā kar sakte ho.

Ai laṛko, Main tumse yih bhī  
 kahe detā hūn, ke tum yih kha-  
 yāl rakkho, ke agar tum, apne  
 kāmōn ke karneke liye ek waqt  
 muqarrar karloge, to tum bohāt  
 kuchh taraqqī kar sakte ho. Roz-  
 marrah ke kām aur khelon kā ek  
 naqshā banā lo, ya'nī, Nhāna dho-  
 nā Namāz, Khanā pinā, Madra-  
 se kā kām karnā, Warzish, aur  
 Mutālē'ah waghaira, gharaz ke  
 in sab ke liye waqt muqarrar  
 karo. Tum ma'lūm karloge  
 ke agarche tum abhī bachche  
 aur kam 'umr<sup>3</sup> ho, lekin aisi  
 'ādāt<sup>4</sup> ekhtiyār karnekā yih hī  
 waqt hai.

Ai laṛko, Is bāt ko yād rak-  
 kho, ke tum aise kam 'umr na-  
 hūn ho, ke mehnat nah kar sako.  
 Shāyad tum men se ba'z kā

we should make the very best we  
 can of them.

We have to live with them and  
 we should try to keep them as  
 strong as we can, and you will  
 find a game will help you a great  
 deal in this. In the play ground  
 you learn how to treat other boys  
 and you can also do much for  
 the good name of your School.

I should like you boys also to  
 bear in mind that you can do a  
 great deal by making up your  
 mind to work on some plan.  
 Plan out each day's work  
 and play, your bath, prayers and  
 breakfast, school work, games,  
 private study, and so on. You  
 will find that though you are  
 so small and so young, now is the  
 time to work on these lines.

I would ask you too to think  
 that you are not too young  
 to begin to learn to work hard.  
 Some of you may think that it

Footnotes— (1) Hat-tal-imkān As much as one can (2) 'Uzw  
 Part. Plural "A'za" (3) Kam 'umr Young (4) 'Adāt Plural of  
 "Adat," Habits.



yih khayál ho, ke abhí in báton ká hamáre liye waqt nanín áyá, lekin tumhárá yih khayál ghalat hai; agar tum cháhte ho, ke tum kabhí mehnatí mash-húr ho, to tumko abhí se mehnat shurú' karní cháhiye, aur Madrase kí ta'lim ke waqt se, tumko iski koshish karní cháhiye.

Main tumse yih bhí kahná cháhtá hún, ke túm apne ustá-don ke hukm kí ta'míl karne<sup>1</sup> kí koshish karo. Beshak, ba'z auqát, tumse mushkil kám kar-neko bhí kahá játá hai. Lekín farmánbardári síkhne ke liye yih hí waqt hai, yeh ek aisá sabaq hai, jo ham sabko síkhná partá hai. Ham sab hukm ke páband hain, hattá<sup>2</sup> ke Bádsháh ko bhí khud hukm mánná partá hai, isliye tumko apne baron ká hukm mánná cháhiye.

Main tumko bohat kuchh batlá chuká hún. Main ne tum ko apne Madarse par fakhr karná batáyá. Main yih bhí tumhen batlá chuká hún, ke tum apne nek khasáel<sup>3</sup> ko apne kám aur apne tarz-i-'amal se zá-hir karo. Main tum se yih bhí kah chuká hún ke sáf aur suthre raho, aur naujawán sharíf ádmí ma'lum ho. Main ne tumse yih bhí kahá hai ke waqt

*is not yet time for you to think of such things; this is wrong; if ever you wish to be known as hard working you should begin now and do your best while you are only school boys.*

*I would ask you to try to do what your teachers tell you. Sometimes, no doubt, you are asked to do things that are hard. But now is the time for you to learn to obey. It is a lesson we all have to learn. We are all under orders; even the King himself has to learn to obey; so you should obey the orders of those who are set over you.*

*I have asked a good deal from you. I have asked you to be proud of your school, I have asked you to show your good manners in your work and actions. I have asked you to try to be neat and to look like young gentlemen. I have asked you to be prompt and hardworking. I have asked you to work on some plan<sup>2</sup> This,*

Footnotes—(1) Ta'míl karná To carry out, To obey (2) Hatta Even (3) Khasáel Plural of 'Khaslat' Manners.

pāband raho, aur mehnati  
bano. Main ne tumko yih bhī  
kahā hai, ke jo kām karo, wuh  
kisī khās andāz se karo. Main  
khayāl kartā hūn ke shām ke  
thorē se waqt men itnā hī kahna  
bohat kāfī hai, aur ab main tum-  
ko aur kuchh ziyādah nahīn  
kahna chāhtā.

Mujhe yih kahne kī chandān  
zarūrat nahīn, ke main tumhen  
dekhhkar kitnā khush hūā hūn,  
aur kis qadar mujhko khushī  
hogī, āgar tum nek, mehnati  
aur kām ke ādmī banoge. Main  
yih nāsīhāt āmez<sup>1</sup> alfāz, jo  
Angrezī Injīl<sup>2</sup> men hain, kah  
kar apnī taqrīr khatm kartā  
hūn. Wuh yih hain, "Khudā  
se daro aur uske hukmon kī  
ta'mīl karo, kyonke yih hī in-  
sān kā farz hai."

*I think, is a great deal to ask  
in one evening, and I do not  
wish to ask any more.*

*I need not say how glad I  
am to see you all, and how pleased  
I shall be if you all grow up  
to be good, hardworking and  
useful men. I will close with  
some words of advice from  
the English Bible: "Fear God  
and keep His commandments;  
for this is the whole duty of  
man."*

## The Punjab Veterinary College, Lahore.

### Annual Prize Distribution.

SPEECH BY THE HON'BLE SIR DENZIL IBBETSON  
K. C. S. I.

Sāhebān,—Do baras hue, jab  
main ne is kālij men In'āmāt  
taqsim kiye the, aur us waqt,  
un Sahebānse, jo yahān maujūd  
the, bayān kiya thā, ke main is

*Gentlemen,—It is two years  
since I made the prize distribu-  
tion at this College, and on that  
occasion I told those present  
how highly I appreciate the value*

Footnotes—(1) Nāsīhat-āmez Full of advice (2) Injīl Bible.



**Darsgáh** kí niháyat qadr kartá hún, jahán par niháyat 'umdá ta'lim dí játi hai, aur niháyat istaqlál se, yih 'umdagí ta'lim kí, hásil kí gai hai, aur qá'em rak-khí gai hai. Main un báton ke e'adá<sup>1</sup> karne kí zarúrat nahín samajhtá, jo uswaqt main ne kahí thin. Jo kuchh main ne us-waqt bayán kiya thá, áj ke din hamen uskí sachái ma'lúm ho rahí hai.

Main Kálíj ke tamám mota-'allegín<sup>2</sup> ko sál házá<sup>3</sup> kí taraqqí par mubárabád detá hún. Jo kuchh taraqqí húi hai wuh imtahánát ke 'umdá natá'ej<sup>4</sup> se zahir hai. Yih bát bhí qábil-i-zikr hai, ke yih imtahánát Kálíj ke ustádon ne khud nahín liye the, kyonke, is mo'ámele men, khwáh wuh kaisí hí diyá-natdári se kám lete, magar phir bhí natíje men zarúr kuchh nah kuchh ri'ayat<sup>5</sup> ká ehtamál<sup>6</sup> rah-tá, balke mumtahín<sup>7</sup> ek khud mukhtár<sup>8</sup> garoh thá, jiská ta'l-luq Kálíj se nahín hai, aur jo tamám Hindostán men, apni liyáqat aur be-lausi<sup>9</sup> ke liye,

*of the Institution, the excellence of the instruction imparted and the patient care with which that standard of excellence has been attained and maintained. There is no need for a repetition of the opinions I then expressed. What I then said is only more true to day.*

*I congratulate all concerned on the progress during the year. What that progress is the results of the examinations show. It has to be remembered, too, that these examinations are not held by the teachers themselves, who, however unwittingly, might be somewhat lenient in their conclusions, but by independent bodies of examiners from outside, who carry round India with them a uniform standard of marking.*

Footnotes— (1) E'adah Repitition (2) Mota'allegín Those concerned (3) Sál házá During the year (4) Natá'ej Plural of "Natíja" Results (5) Ri'ayat Concession Leniency (6) Ehtamál Doubt (7) Mum-tahín Examiners (8) Khud Mukhtár Independent (9) Be-lausi Im-partiality.

maashhūr hai, Veterinary College hī sirf ta'rif kā mustahiq nahīn hai, balke kul Panjāb hai, kyon ke imtahānāt ke natā'ej Lahore men nihāyat achchhe rahe hai.

Principal Saheb ki Raport men do bāteṁ hai, jo mujhe nihāyat qābil-i-itminān ma'lūm hotī hai. Auwal yih ke har-ek khāli jagah ke wāste, jo Kalij men hai, Kaptān Smith Sāheb ke pās, pāñch pāñch dar-khwāsten ā-ī hūi hai. Ab is sūrat men Principal Sāheb ko 'umdā ādmī mil sakte hai, kyon ke wuh, un ummaid-wāron<sup>1</sup> men se, aise ādmī muntā-khab karsakte hai, jo unke khayāl men, 'umdā taurse Veterinary Surgeon banne ki qabiliyat rakhte hon.

Is se yih bhī ek bāt ma'lūm hotī hai, ke Kalij men, jo ta'līm dī jāti hai, uski kisdar zarūrat hai, aur yih bhī ma'lūm hotā hai, ke Salotri ke peshe<sup>2</sup> ki, ab wuh ādmī qadr karne lage hai, jin ko apnī guzrān khūd karnī partī hai. Un ummaidwāron men se, jinhen Principal Saheb ne, jagah kam hone ke bā'is, dākhil nahīn kiyā, shāyad ba'z 'umdā afsar

Veterinary College itself but also to the Punjab that the results of the examinations in Lahore have been so successful.

*There are two points in the Principal's report which struck me as eminently satisfactory:—(1) For every vacancy which Captain Smith could fill on the lists of the College there were five applicants. Now in this way the Principal could pick his men and could select from the applicants those whom he conceived to be most likely to turn out useful Veterinary Surgeons.*

*For another thing this shows how greatly the education which the College affords is in demand. It also shows that the Veterinary profession is rising in the estimation of those who have to earn their own living. Some of those whom the Principal had to reject for want of room might not have*

Footnotes— (1) Ummaidwār An applicant (2) Peshā Profession.



nah bante, lekin, ismen shak nahin hai, ke kisi talib-i-'ilm ko bhi, Madraseden dakhil nah karna, afsos nah bat hai.

proved useful officers; but it certainly did seem a pity to have to turn away any candidate for admission.

I entirely agree with Captain Smith as to the necessity for limiting the size of classes. Quality is the desideratum; quality and quantity if possible; on no account quantity at the expense of quality. Any considerable increase in the number of students would entail an increase in the Staff and an increase of expenditure. For that they had to look mainly to the pupils themselves.

I am glad to notice that some of the best pupils have been induced to stay on, after completion of their course, to help in teaching, and this is a direction in which there is room for expansion. I want to see the Indian element more strongly represented in the teaching staff. The United Provinces are beginning to build

Main bhi, is bare men, Kaptan Smith Sahab se ittafaq rae kartahun, ke jam'aton men, larakon ki tedad mahdud<sup>1</sup> rakhi jaye. Har shakhs ko liyaqat hi madde nazar<sup>2</sup> hoti hai, agar ziyadah tedad ke sath men liyaqat bhi ho, to nihayat 'umda bat hai, lekin, agar tedad ziyadah ho, aur liyaqat nah ho, to ise koi bhi pasand nahin karti Tolaba ki tedad men, agar izafa<sup>3</sup> hogi, to unke waste ustadon ko bhi barhana parega aur kharch bhi barhega. Is mazid<sup>4</sup> kharch ka bar<sup>5</sup> talib'ilmon par hi parega.

Mujhe, yeh sunkar, khushi hui ke ba'z laeq talib-i-'ilm, apni ta'lim puri karne ke ba'd, Kallij ki ta'lim men madad dene ke liye, thairi liye jate hain, aur yeh ek aisa kam hai, jisko aur bhi ziyadah was'at<sup>6</sup> deni chahiye. Meri khwahish hai, ke Hindostani ziyadahtar, madrase ke ta'limi kam men hissah len. Momalik Muttehedah ne, apne

Footnotes--(1) Mahdud Limited (2) Madde nazar Desideratum (3) Izafa Increase (4) Mazid Further (5) Bar Burden (6) Was'at Expansion,

Sube ke liye, ek Veterinary College ta'mir karná shurú' kar diyá hai, aur jab wuh khatm hojáwegá to Panjáb ke Kálíj men, jo tálib 'ilmon kí kasrat<sup>1</sup> rahti hai, wuh kam hojáwegí. Mujhe ummaid hai ke yih dúsrá Kálíj, Momálik Muttahedah men, jald hí khul jáega, aur is-liye Panjáb kí zarúráat ke liye pás shudah ádmí ziyádah mil-sakege.

Mujhe Raport se, dúsrí yih bát, ma'lum hokar khusí hui, ke ab Lahore ke Veterinary Kálíj ke ta'lím yáfton kí máng<sup>2</sup> ziyádah hoti játi hai. Kaptán Smith Sahab ne un mukhtalif jaghon ká zikr kiyh hai, jahánse talib'ilmon kí máng áti hai, lekín main khayál kartá hún, ke un talib'ilmon kí te'dád se, jo mukhtalif Súbon men, Sarkári mulázemat<sup>3</sup> men dákhil hain, un tolabá ki te'dád bohat ziyádah bahatí játi hai, jo "Private" taur par Matab<sup>4</sup> karte hain, aur is tarah, is apne peshe se, achchhi tarah guzrán kar rahe hain. Yih amr sab báton se ziyádah tasallí deh hai. Meri khwáhish yih hai ke "Private" Matab karne wále aur bhí ziyádah hojáwen, aur Salotri

a Veterinary College for themselves, and, when that is completed, it will relieve much of the pressure on the Punjab College. Before long I hope this second College will be open in Northern India, and that will mean more trained men available for the needs of the Punjab.

The second point which I am pleased to notice from the report is the demand for pupils hailing from the Lahore Veterinary College. Captain Smith has mentioned the numerous directions from which the demand came, but I think that even more satisfactory than the numerous posts under the various Local Governments, which the College is able to fill, is the growing number of students who left to set up as private practitioners and the large number of these are doing well in their profession. This is the most encouraging feature of the whole thing. I want to see more private practitioners working among the people and

Footnotes (1) Kasrat Abundance (2) Máng Demand (3) Mulázemat Servíc (4) Matab Practice.



kā kām phailāne men taraqqī den.

Ab main, un larkon se, jo, kálīj men ta'līm pákar, Matab karneke liye játe hain, kuchh kahná chāhtá hūn. Do baras hue, jab main ne bayān kiyá thá, ke Punjáb kī bahbúdí bilkul zará'at par, aur zará 'at kī bahbúdí maweshyon par, munhasar hai. Agar tum zamíndáron kī, maweshyon ke muta'alliq, madad karoge, aur maweshyon kī paidá,esh barhāne men koshish karoge, to yih Súbē kī, ek bohat barī, khidmat hogī, aur tumháre liye, yih ek niháyat mufid kām hogá. Tumhen yih bát bhī yád rakhnī chāhiye, ke tumháre Private Matab kī kámyá-bí, tumháre hī háth men hai, aur tumháre Aspatál aur Shafá-khānon kī shohrat<sup>1</sup> bhī tum par hī munhasar hai. Táwaqte ke<sup>2</sup> unhen 'ám maqbúliyat<sup>3</sup> hásil nah ho, unse kuchh fá,eda nahín hosaktá. Tamghe<sup>4</sup> aur Sanaden sab bekár hain, agar tum zará,at peshá logon ko, jo tumháre pás áwen, yaqín nah diláo ke jo kuchh tumne 'ilm hásil kiyá hai, us se tum unko fá,eda pahúncháoge. Tálib 'ilmon, Tumbári á,inda kámyábí

helping the spread of veterinary science.

*I now wish to address a few words to the young men who are leaving the College and going out into practice. Two years ago I pointed out that the prosperity of the Punjab was indissolubly bound up with agriculture and the prosperity of agriculture, in the main depended on cattle. If you can do anything to help the people of the land with their cattle and improve the breed of cattle it will be a service to the Province; and it is the most useful work that you will be able to do. You should remember that it rests upon yourselves how to succeed as private practitioners, and how to make your hospitals and dispensaries popular. Unless they are popular, they will not be useful. Medals and diplomas are useless unless the people of the agricultural classes go to the surgeons with the assurance that they will receive the benefit of the knowledge the College has imparted. It depends on the students alone how successful they are going to be in after life, and at least as much on their*

Footnotes—(1) Shohrat Reputation (2) Táwaqteke Unless  
 (3) Maqbúliyat Popularity (4) Tamghe Medals Plural "Tamghejāt."

tumhare umda chalan aur bartáo<sup>1</sup> par munhasar hai, aur jaisí zarúrat, tumhare peshe ke liye, 'ilm kí hai, waisí he 'umda bartáo kí bhí hai. Tálib 'ilmon, Tum sab ko yih bát yád rakhní cháhiye ke tum ek mo'azziz pesha ho, aur ek Mo'azziz Kálij ke ta'lim yáfta<sup>2</sup> ho. isliye logon se bartáo men bhí tumhen iská khayál rakhná cháhiye.

Mujhe Major Pease ke, is waqt, maujúd nah honeká, niháyat afsos hai, lekin yih sunkar khushí huí, ke jin Principal Sáhib ne, is qadar Kálij ko taraqqí dí hai, unki hálát ab rú ba sehat hai<sup>3</sup>. Mujhe ummaid hai ke main sál áinda men unhen yahán dekhúngá.

behaviour and attitude towards the people of the land as upon their professional knowledge. Let all of you remember that you belong to an honourable profession and hail from an honourable College, and behave accordingly.

*In conclusion, I have to refer with deep regret to the absence of Major Pease and am glad to learn that a Principal who has done so much for this College is progressing favourably. I hope to see him back again next year.*

Footnotes— (1) Bartáo Behaviour (2) Ta'lim yáfta Trained (3) Rú ba sehat honá A phrase, To be progressing speedily.





## CHAPTER V.

## RUBKARS, PARWÁNÁS, AND MORASILAS

## 1 Rubkars.

In the following pages will be found a number of Rubkars and Parwánás, which are a sort of official communication, conveying orders on official and other matters.

Rubkars, as a rule, are written by one official to another either equal or superior in rank. They convey orders on administrative matters as well as instructions *re* the service of summons and so on.

**Rubkar az ijlas Saheb Commissioner Bahadur Qismat Peshawar.**

Chúnke injánib,<sup>2</sup> ba taqríb<sup>3</sup> daura, apne tamám 'iláqe men, waqtan fawaqtan<sup>4</sup> tashríf lejáwenge, ke jiskí thík thík ittalá' bád men dí jáwégi, aur ham muláhezah kám mál<sup>5</sup> wa daftar hác<sup>6</sup> ká farmáwenge, 'aláwa azín kám plague wa qahat ká bhí muláheza farmáwenge, aur iskí ittalá' jumle<sup>7</sup> Sahebán zila' ko honí zarúrí hai

Liházá<sup>8</sup>

hukm huá ke batarsíl<sup>9</sup> Rubkár házá baqhidmat jumle Sàhebán zila' Bahádur guzárish<sup>10</sup> kí jáwe ke wuh matlab Rubkár se jumlah afsarán Muta'allegah ko ágáh farmáwen<sup>11</sup>.

Tahrír Táríkh\_\_\_\_\_

Dastkhát Saheb Commissioner.

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Footnotes:— (1) Az Ijlás *From the presence or Court* (2) Injánib *a term used by superiors in lieu of the first person "I"* (3) Ba taqríb *Owing.* (4) Waqtan fawaqtan *From time to time* (5) Mál *Revenue.* (6) Daftar-hác *Plural of "Daftar" Offices.* (7) Jumlá *All* (8) Liházá *Therefore.* (9) Batarsíl *By sending* (10) Guzárish karná *To request.* (11) Ágáh farmáná *To make aware.*



SL

# Shahar az ijlas Saheb Mohtamim Bandubast Bahadur, Gurgaon

Chúnke naqshejât<sup>1</sup> iltawa<sup>2</sup> wa wusúli waghaíra ba'd girdáwarí taiyár honge, aur inmen bohat sahíh aur durust indaraját ká honá zarúrí hai, Liházá

## HUKM HUA

ke jumla Tahsildar Sáhebán ko tahrír kyá jáwe ke wuh apne 'amle mátehat ko tákid kar den, ke naqshejât, bohat sehat ke sáth taiyár hokar, ba'd ikhtatám girdáwarí jald irsál Sadar kiye jáwen

Tahrír Tarikh—————

Dastkhat Sáheb Mohtamim Bandubást.

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Footnotes— (1) Naqshejât *Plural of Naqsha Maps, Plans.*  
(2) Iltawá *Suspense.*





## Rubkar az Peshgah Janab Sahab Magistrate Bahadur Zila' Lahore.

Chúnke áj jumlah 'adálat há,e<sup>1</sup> Mátaht<sup>2</sup> ká mo'á-ena kyá gayá, aur hamko ma'lúm huá ke chand Rajistar<sup>3</sup> men indá-ráját<sup>3</sup> qai'ede ke muafiq nahín haiñ, 'aláwa azín ek kamre kí chhat bhí tapakti hai, ke jiská pání kamra-i-Wuklá<sup>4</sup> men jatá hai, aur is se unko sakht taklif pahunchti hai, aur iská intazám zarúri hai, liháza

### HUKM HUA

ke jumla 'Adálat-há,e Máteht kí tawajjoh darbáre<sup>5</sup> ghalat indaráj Ragistarháe dilái jáwe, aur tahrír kyá jáwe ke á-inda bamú-jib qawá'ed wa qánún indaráj huá karen, aur nisbat chhat ke Sharf 'adálat ko tahrír kyá jáwe ke intazám kar ke raport ta'milí jald pesh kare.

Tahrír Taríkh. \_\_\_\_\_

Dastkhat Sáheb Magistrate Zila'

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Footnotes— (1) 'Adálat háe *Plural of 'adálat Courts*  
(2) Máteht *Lower, Subordinate.* (3) Indaraját *Plural of Indaráj Entries* (4) Vukla *Plural of Wakil Pleaders.* (5) Darbare *Regarding* (6) Ragistarháe *Plural of Rajister Registers.*



Rubkar az iklas Saheb Deputy Commissioner

Bahadur, Zila Hissar, Waqé'<sup>1</sup>

15 May 1907

Chúnke injánib bawajah qahat sáli benábir daryáft hálát zila' wa muláheza dehát<sup>2</sup> daurah karengé, aur níz ba'z kághzát dehi<sup>3</sup> ká muláheza karengé aur daure ke maqámát hamáre hasb zail<sup>4</sup> hongé,

Liházá hukm huá

ke banám jumlah Tahsildár Sáhebán, ma'eh fihrist maqámát ke, ahkám járíhon, aur yih bhí likkhá jáwe ke hamári peshwái kí koí zarúrat nahín hogi, albattah<sup>5</sup> intazám ma'múli rasad ká kyá jáwe.

Dastkhat \_\_\_\_\_

Saheb Deputy Commissioner Bahádúr

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Footnotes:— (1) Wáqé' Dated (2) Dehát Plural of "deh" Villages (3) Kághzát-dehi Village papers (4) Hasb zail As follows (5) Albattah Certainly.





**Rubkar az ijlas Saheb Deputy Commissioner  
Bahadur, zila' Rohtak, Waqe'  
Tarikh 12 May, 1907.**

Baworúd<sup>1</sup> chítthí, nambarí folán<sup>2</sup>, mo-arrekhá<sup>3</sup> folán, daf-  
tar Saheb Commissioner Bahádur, badín mazmún<sup>4</sup> ke Saheb  
Laftant Gavarnar Bahádur, bamáh-i-folán, bataqríb daurah, zile'  
men tashríf láwenge aur qayám bhí unká sirf zila' men hí ra-  
hegá, Liházá

**HUKM HUK**

ke dígar<sup>5</sup> Tahsildár Sáhebán ko ittalá',<sup>6</sup> tashríf áwarí<sup>7</sup> Saheb  
Bahádur mausúf<sup>8</sup> kí kījáwe, ke wuh Zaildárán aur Mimbarán  
ko muttala' karden<sup>9</sup> aur Tahsildár Sáheb Sadar ko benábir<sup>10</sup>  
bahamrasání<sup>11</sup> rasad waghaira, wa intazám-i-peshwái<sup>12</sup> bajamí-  
'at<sup>13</sup> Mimbarán waghaira, wa Raúsá-i-Shahr ke likkhá jáwe, aur  
Mohakme Police ko bhí ittalá díjáwe, aur ahkám<sup>14</sup> jári hon.

Dastkhat\_\_\_\_\_

Saheb Deputy Commissioner Bahádur.

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Footnotes:— (1) Baworúd *In accordance with* (2) Folán *So & So* (3) Moarrekhá *Dated* (4) Badín mazmún *On the subject of* (5) Dígar *Other* (6) Ittalá' *Information* (7) Tashríf áwarí *Visit* (8) Mausúf *Exalted* (9) Muttala' karná *To inform* (10) Benábir *For.* (11) Bahamrasání *Supply* (12) Peshwái *Recep- tion* (13) Bajamí'at *In Company* (14) Ahkám *Orders, Plural of "Hukm."*



Rúbkar az iilas Saheb Deputy Commissioner

Bahádur, zila' Ambala, Waq'

16 Aprail, 1890.

Chúnke yih zarúrí hai ke zila' házá men koi Mudarris<sup>1</sup>  
ghair sanad yáfta nah rahe, Liházá,

## HUKM HUA

ke Rúbkár házá baḡhidmat Sáheb President, Municipal Com-  
mittee, Jagádhri, bhejkar likkhá já-e ke júmlah Mudarresín<sup>2</sup>  
M. B. School, Jagádhri, kí ek fihrist taiyár kará-en; Agar koi  
Mudarris ghair sanad yáfta ho, uski pinshan yá in'am kí bábat  
tajwíz farmá-en.

Dastkhat \_\_\_\_\_

Saheb Deputy Commissioner Bahádur.

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Footnotes:— (1) Mudarris *Teacher* (2) Mudarresín *Plural of*  
"Mudarris" *Teachers*.





Rúbkar Sarishta<sup>1</sup> Saheb Mohtamim Nahar

Gang, zila' Uttar,<sup>2</sup> ba ijlas Kaptan

Forbes Saheb Bahadur, Executive

Engineer, Waqe' 10 August,

1867: Maqam Roorkee.

Joke tasdíq honá já-edád káfí, ghair káfí, mundarje zamánat házá, te'dadí yak sad rupaiya, madkhla<sup>3</sup> Mohammad Abdullah Amín, nisbat já-edád khud, zámín<sup>4</sup> ká zarúr hai Liházá,

### HUKM HUA

ke asl qata' zamánat náma, bazari'eh naql Rúbkár házá, khidmat men Saheb Kalaktar Bahádur zila' Muzaffarnagar mursil karke, guzárish kyá jáwe ke baráh-i-mehrbání, hasb zábta, tasdíq farmákar, is Sarishte men wápas 'ináyat farmáwen.

Dastkhat\_\_\_\_\_

Sáheb Mohtamim Nahar Gang Bahádur.

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Footnotes:— (1) Sarishta Department (2) Zila' Uttar Northern District. (3) Madkhala Filed, (4) Zámín Surety.



Rubkar ba ijlas Saheb District Magistrate  
Bahadur Muzaffargarh,  
waqe' 8 /9 /06

Rámdayál wald<sup>1</sup> Jamná Dass, Banyá, Sákín<sup>2</sup> Muzaffargarh,  
Mustaghís

Banám<sup>3</sup>

Ahmad Ali wald Diláwar Ali, Sákín, Agra

Mulzim.

Faisla 3-9-05 faujdári, 'Jurm dafa' 379 Ta'zírát Hind

Chünke misal muqadma mundarja<sup>4</sup> 'unwán<sup>5</sup> ka talab honá  
bárú-e muláheza zarúrí hai, Liházá.

HUKM HUA

Ki Rúbkár házá Khidmat men Sáheb District Majístrate Ba-  
hádur zilá Agra mursil hokar, guzárish<sup>6</sup> kí jáwe, ke misal maz-  
kú<sup>7</sup> jald 'ináyat farmáwen<sup>8</sup>.

Dastkhat\_\_\_\_\_

Sáheb District Magistrate Bahádur.

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Footnotes—(1) Wald Son of (2) Sákín Resident (3) Banám  
Paras (4) Mundarje Entered (5) 'Unwán Heading (6) Guzárish  
Request (7) Mazkúr Said (8) 'Ináyat farmáná To favour.





**Rubkar ba ijlas Janab Maulvi Zaheerudddeen  
Saheb Bahadur, District Magistrate, Agra**

Amar Singh wald

Kabir wald Ganga Baqsh

Sukh Dayal, qaum<sup>1</sup> Banam

qaum Thakur, Sakin Agra,

Thakur, Sakin Lucknow

Mulzim, hal abad<sup>2</sup> Benares

Mustaghis

Istaghasa zer dafa' 352 Ta'zirat Hind

Muqadma mundarje 'unwan men ta'mil Saman banam Kabir  
mulzim Sakin Benares zaruri hai, Lihaza,

**HUKM HUA**

ke Rubkar hazat ba khidmat Saheb District Magistrate Bahadur, Benares, mursil hokar, guzarish ki jawe, ke barah-i-mehrbani, ta'mil saman qabal<sup>3</sup> az<sup>4</sup> 18 May 1907 tarikh peshi, karakat hasb zabta wapas inayat farmawen. Faqat.

Dastkhat\_\_\_\_\_

Saheb District Magistrate Bahadur.

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Footnotes—(1) Qaum Caste (2) Hal-abad Now residing.  
(3) Qabl Before (4) Az From.



Rubkar 'adalat faujdari, Ijlas Janab Maulvi

Sa'id Ahmad Saheb Bahadur, Magis-

trate, Darje Auwal, Bulandshahr,

Waqe' 7 May 1907

No 88 Rajistar Thana Railway Khurja.

Sarkar Qaisar Hind, Mudda'i Banám Mallhoo Ram wa  
Narain wa Kanhaiya Lal Mul-  
zemán, Riyásat, Indore.

Jurm dafá' 379, 411 Ta'zirát Hind.

Jo ke misal muqadma mundarje 'unwán men tárikh peshí<sup>1</sup>  
20 May 1907 muqarrar húi hai, aur ta'míl honá Samanháe<sup>2</sup> ma'-  
túfa<sup>3</sup> Robkár házá ká zarúr hai, Liházá,

### HUKM HUK

KeRobkár házá ma'e saman khidmat men Sáheb Deputy Cammis-  
sioner, Bahádur, zila' Agra bhejkar, guzárish howe, ke Saheb  
mamduh<sup>4</sup>, baráh-i-mehrbáni, ta'míl saman kí farmánkar, jawáb  
qabal az tárikh 'ináyat farmáwen. Faqat<sup>5</sup>

Dastkhat\_\_\_\_\_

Sáheb Magistrate 1st Class.

Footnotes— (1) Tárikh peshí *Date of hearing* (2) Samanháe  
Plural of "Saman" Summons (3) Ma'túfa *Enclosed* Malfúfa also  
means the same thing (4) Mamdúh *Praised* (5) Faqat *No more*.





Rubkar ba ijlās Lala Ram Chand Sahib,  
M. A., Majistrate Darje Auwal, Zila'  
Rohtak waqē' 10/5/07.

ZARURĪ

Qaisar-i-Hind<sup>1</sup> Banām Fazlu waghairā, Mulzemān,

Sākin Rawalpindi,

Jurm qatal-i-'amad Parasrām Bauhra

dafa 302 Ta'zīrāt Hind

Chúnke talab honā Musamma<sup>2</sup> Khush-hāli Ram gawāh kā jo  
ba maqām Rawalpindi Muhalla Sarāwgiyānī rahtā hai zarūrī  
hai, Lihāzā

HUKM HUA

ke Saman, bazari'eh Rubkār hāzā barāe ta'mīl zābta, batawassut<sup>3</sup>  
Saheb Magistrate Zila bakhidmat Saheb District Magistrate  
Bahādūr Zila Rawalpindi mursil howe<sup>4</sup> aur guzārish kiyā jāwe  
ke ba'd ta'mīl qabal az 12 May 1907 saman wāpas 'ināyat  
howe. Patā gawāh kā mofassil saman par darj hai

Dastkhat Lala Ram Chand.

AZ ZILA' ROHTAK.

Barāe ta'mīl bakhidmat Saheb District Magistrate Bahādūr  
Zila' Rawalpindi mursil howe. 10/ 5/ 07

Dastkhat \_\_\_\_\_

for District Magistrate.

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Footnotes:—(1) Qaisar-i-Hind *King Emperor* (2) Musammā  
Named (3) Batawassūt *Through* (4) Mursil honā *To be sent*.



## PARWANAS.

A PARWANA is a communication from an official to his subordinates either conveying instructions to carry out certain orders or conveys commendation or warning for some work done by them. It used to have generally some suitable words in the beginning, for example, Tahavvur Panáh, Shujá'át Dastgáh, for a Military man, Saiyádat Panáh for a Saiyad; Hikmat Ma-áb for a Hakím, Daulat Ma-áb for a Banker, 'Izzat Ásár, Sharáfat Panáh, 'Azizul Qadar, etc., for Subordinates, with the words Ba-'áfiyat Báshan', Hifzohú or Sallamahú, etc., after the designation of the official to whom the Parwáná is addressed, but in the present day this system of writing is not much in use and the bare official designation of the recipient is written, for instance "Banám Tahsildár Sáheb" and so on.

A few samples of Parwánas for guidance are herein appended,

**Bahukum Saheb Deputy Commissioner  
Bahadur.**

Dastklat \_\_\_\_\_

Sáheb Deputy Commissioner.

Sharáfat Panáh, Mir Liyáqat Husain, Náeb Názir,

Tahsil, Hissar. Sallamahú.

'Arzí tumbári, badarkhwást taraqqi, ba'ohde Wásil Báqí Navís, bazarí'eh Raport Tahsildár pesh húi. Chúnke is 'ohde ká intazám qabl azín ho chuká hai, isliye tumko ittalá' dijáti hai, ke á-inda tumbára khayál rakklá jáwegá,





**Bahukum Mr James Wilson Saheb Bahadur,**  
**Executive Engineer.**

Dastkhat \_\_\_\_\_

Sáheb Executive Engineer.

'Izzat Asár, Munshi Mohammad Abdullah,

Amín, Nahargang, Hifzohu.

Bamuláhaze Raport Mohammad Anwárul Haq Zila'dár ke daryáft huá ke fasl-i-kharíf men tumne shab-o-roz mehnat karke kár-i-muta'allegah apná bakhúbi anjám diyá, iswáste yíh parwánah tumko 'atá hotá hai, ke bataur sanad apne pás rakkho aur á-inda ko zari'ah bahbúdí ká tasauwur karo.

Almarqúm 28 Nov 1906.

Maqám Saharanpur.

**Bahukum Saheb Deputy Commissioner**  
**Bahadur.**

Dastkhat \_\_\_\_\_

Sáheb Deputy Commissioner,

Banám Tahsildár Sáheb, Sadar,

Bamújib chhitthí mo'arrkhe falán ápko likkhá játá hai, ke Sáheb Laftant Governor Bahádur falán Máh men bataqríb-i-paurah tashrif láwenge, unkí rasad rasání ká intazám kiyá já-we, aur bajamí'at Mimbarán wa Raúsá ke peshwái kí jáwe.

**Bahukum Saheb Deputy Commissioner**  
**Bahadur zila Amballa**

Dastkhat \_\_\_\_\_

Sáheb Deputy Commissioner.

Banám Tahsildar Sáheb, Jagádhri,

Chúgke 25 Farwarí san 1897 ko ápke 'iláqe men Chhap-par ke paráo par palṭan Gorkhá No 21 muqím hogi, liházá



qalmi hai ke sámán rasad ya'ni purál, dáná, ghás, átá, lakri  
murghí, andá, gosht waghaira ká intazám kar ke raport bhej-  
den.

Almarqúm, yakum Farwari San 1897.

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**Bahukum Saheb Collector Bahadur 'Zila'  
Meerut.**

Dastkhat \_\_\_\_\_

Saheb Collector.

Banám Nazeer Ahmad, Moharrir Intakháb,  
Hasb-ul-hukum imroza tumko Moharrir Intakháb bamu-  
sháhare Dasrupaiyá muqarrar kyá játá hai, cháhiye ke bahosh-  
yári tamám apná kám anjám do, aur parwána házá sanadan  
apne pás rakkho.

Almarqúm 2 May San 95

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**Bahukum Saheb Collector Bahadur  
Zila' Meerut**

Dastkhat \_\_\_\_\_

Sáheb Collector.

Banám Nazeer Ahmad, Moharrir Intakháb,  
Hasb-ul-hukum imroza tum bawajeh kam hone kám intakháb  
ke Moharriri se 'alahdá kiye játe ho.

Almarqúm 28th May, San 1905.

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## MORASILAS.

MORASILAS which mean letters, are, as a rule, written to Ruling Chiefs or to titular Nawabs and Rajás who are not Ruling Chiefs. They consist of Alqáb (Address), Adáb (Complimentary Introduction), Mazmún (Subject matter) and Khate mah (Closing words) Out of these four, the first, second and fourth parts of Morasilas are generally written in Persian, there being no Urdu forms for them, as the Persian forms cannot be rendered into decent Urdu, and if they are rendered into Urdu at all, they become meaningless and lose their original sense and beautiful construction, hence their Persian forms are generally adopted in Urdu Correspondence.

The subject matter of the Morasilás is written in the ordinary Urdu language, of course, using Persian words as well.

Although Alqáb, Adáb, and Khátemas differ in the case of each Ruling Chief, still a few samples of same given below will be found useful.

### Samples of a few Alqabs.

- (1) Nawáb Sáheb Mushfiq<sup>1</sup> Mehrbán Dostán<sup>2</sup> Salámat<sup>3</sup>.
- (2) Nawáb Sáheb Mushfiq Mehrbán Istazhár<sup>4</sup>-i-Mukhlesán<sup>5</sup> Salámat.
- (3) Nawáb Sáheb Mushfiq Mehrbán Karamfarmá-e<sup>6</sup> Mukhlesán Zád Lutfohú<sup>7</sup>.
- (4) Sardár Sáheb Mehrbán Dostán Salámat.

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Footnotes—(1) Mushfiq, *Shewing favour*, Kind (2) Dostán Plural of "Dost", *Friends*. (3) Salámát *May you remain safe; Lit. Safety. A term of benediction*. (4) Istazhár *Imploring assistance. Remembering* (5) Mukhlesán Plural of "Mukhlis" *True friends* (6) Karamfarmá *Bestower of liberality*. (7) Zád lutfohú *Another term of benediction "Meaning," May your benignity increase*

- (5) Rájá Sáheb Mushfiq Mehrbán Mukhlesán Salámat.  
 (6) Rájá Sáheb Mushfiq Mehrbán Salámat.  
 (7) Sáheb Wálá<sup>1</sup> Manáqib<sup>2</sup> Mushfiq Mehrbán Karam-  
 farmá-e Mukhlesán Salámat.

### Samples of a few Adabs.

(1) Ba'd az shauq-i-muláqát<sup>3</sup> massarat<sup>4</sup> samát<sup>5</sup> wázeh<sup>6</sup> khátir<sup>7</sup> bád<sup>8</sup>.

(2) Ba'd ishtiyáq<sup>9</sup> muláqát bahját<sup>10</sup> áyát<sup>11</sup> mashhúd<sup>12</sup> khátir tawaddud<sup>13</sup> ma-ásir<sup>14</sup> bád.

(3) Ba'd ishtiyáq-i-muláqát bahjat áyát wazeh khátir ikhlás<sup>15</sup> ma-ásir megardánađ.

(4) Ba'd ishtiyáq-i-muláqát masarrat áyát wázeh-o-lá,eh<sup>16</sup> bád,

(5) Ba'd ishtiyáq-i-muláqát bahjat áyát ke mutajawez<sup>17</sup> ul<sup>18</sup>-hadde<sup>19</sup>-wal-haddast<sup>20</sup> makshúf<sup>21</sup> khátir mohabbat ma-ásir gardánída me-áyad.

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Footnotes:—(1) Wálá Dignified, High (2) Manáqib Plural of "Mangabah" Abilities; Virtues. (3) Shauq Desire (4) Masarrat Pleasure (5) Samát Signs, Marks (6) Wázeh Manifest, Clear, (7) Khátir Heart (8) Bád May it be (9) Ishtiyáq Wish, Desire (10) Bahjat Pleasure (11) Áyát Plural of "Áyat" Signs, Marks (12) Mash-húd Manifest (13) Tawaddud Friendship (14) Ma-ásir Plural of "Ma-aserah" Signs. (15) Ikhlás Affection Friendship (16) Wázeh-o-lá'eh Two synonyms, connected by "o" standing for "wa" meaning "and" and both mean Manifest or Clear (17) Mutájáwez Deviated (18) "ul" or "al" the, the Arabic definite article (19) Had Limit (20) Had-dast Is Limited (21) Makshúf Revealed.



(6) Ba'd ishtiyāq-i-mulāqāt masarrat āyāt ke mutajāwez-ul-had-de-wal-haddast makshūf khātir safā<sup>1</sup> ma-āsir gardānidah me-āyad.

(7) Ba'd shauq mulāqāt masarrat āyāt, ke la ta-'uddo walā tohsā<sup>2</sup> ast, makshūf khātir ba'd.

(8) Ba'd shauq mulāqāt bahjat samāt ke hadde<sup>3</sup> wa nihāyat<sup>3</sup>-i-nadārad, makshūf khātir zaḡhā-er<sup>4</sup> bād.

(9) Ba'd ishtiyāq-i-mulāqāt bahjat āyāt ke mazīd barān mutasauwir<sup>5</sup> nest, mash-hūd rā-e, tawaddud iqtazā<sup>6</sup>-e gardānidah me-āyad.

(10) Ba'd sharah<sup>7</sup> ishtiyāq husūl<sup>8</sup>-i-sāmī<sup>9</sup> mūwāselat<sup>10</sup> kasīr-ul-mubāhejat<sup>11</sup> ke chūn was'at<sup>12</sup> mahāsin<sup>13</sup>-i-aḡhlāq<sup>14</sup>-o-ashfāq<sup>15</sup> garāmī<sup>16</sup>, hadde wa nihāyate nadārad, mash-hūd khātir-i-mehrbānī mazāhir<sup>17</sup> gardānidah me-āyad.

### Samples of Khatemas.

(1) Ziyādah cheh<sup>18</sup>.

(2) Ziyādah shauq.

(3) Ziyādah masarrat bād.

(4) Ziyādah aiyām<sup>19</sup> bahjat-o-shadmānī<sup>20</sup> modām<sup>21</sup> bakām bād.

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Footnotes—(1) Safā Affection (2) Lā-ta-'uddo wa la tohsā Two negative synonyms connected by "wa", and mean Innumerable. (3) Had or Nihāyat Limit Boundary (4) Zaḡhā-er Plural of "zakhira" Treasures (5) Mutasauwir Imagining, Considering (6) Iqtizā Claim, Requisition (7) Sharah Explanation (8) Husūl Acquisition (9) Sāmī High, Exalted (10) Mūwāselat Interview, Adhesion (11) Kasīr-ul-Mubāhejat Abundance of Pleasure (12) Was'at Amplitude (13) Mahāsin Virtues, Laudable actions. (14) Aḡhlāq Plural of "Khulq", Morals. (15) Ashfāq Plural of "Shafaq" Kindnesses, Favours. (16) Garāmī Dear, Revered (17) Mazāhir, Plural of "Mazhar", Objects of show. (18) Ziyādah cheh There is nothing more to say. (19) Aiyām Plural of "youm" Days (20) Shādmānī Pleasure (21) Modām Always

(5) Modam ba tahrír makátebát<sup>1</sup> massart samát masrúr mekarda báshand

(6) Hamesha ba-irsál<sup>2</sup> mehrbání namját<sup>3</sup> yádshád mefarmúda báshand<sup>4</sup>.

(7) Reja<sup>5</sup> ke dostdár rá khwáhán khairyat<sup>6</sup>-i-khud dánista<sup>7</sup> ba ittálá'-i-án shádmán sákhta báshand<sup>8</sup>.

(8) Reja ke dawám<sup>9</sup> mukhlis rá ba irsál makátebát bahjat áyát masrúr mefarmúda báshand.

(9) Paiwasta<sup>10</sup> az 'awáfi-ye-mizáj masarrat imtezáj<sup>11</sup> masrúr o-shádkám<sup>12</sup> mefarmúda báshand.

Footnotes — (1) Makátebát, *Letters*. (2) Bairsál *By sending* (3) Namját *Plural of "Namah" Letters, Notes* (4) Yádshád mefarmúdah báshand *Please continue to write to me* (5) Rejá *Hope* (6) Khairyat *welfare* (7) Dánista *Knowing* (8) Shádmán Sákhta báshand *Make one pleased*. (9) Dawám *Always*. (10) Paiwasta *Connected* (11) Imtezáj. *Joined* (12) Shádkám *Glad, Pleased*.

THE END



KB